NATIONAL COUNCIL

# OUTLOOK

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OF RELIGION

JUNE 1952

## AFRICA:

*Continent in Transition*

The Word of Life in Living Language

PAGE 16

# Interdenominational Calendar

*(In order to save space, meetings of National Council units are listed separately.)*

## National Council of Churches

Division of Foreign Missions, Executive Committee, New York, N. Y., June 5, 6
General Board, Chicago, Ill., June 11
Staff Retreat, Lake Geneva, Wis., June 12-16
Association of Council Secretaries, Lake Geneva, Wis., June 16-21
North American Assembly on African Affairs, Springfield, O., June 16-25
National Fellowship of Indian Workers, Green Lake, Wis., June 30-July 5
Committee on Audio-Visual and Radio Education, Green Lake, Wis., September 6-8
Department of the Urban Church, Committee on Management, New York, N. Y., September 9
Division of Home Missions, Executive Committee, New York, N. Y., September 18
Seminar for Church Leaders in connection with AF of L. meeting, New York, N. Y., September 18
General Board, New York, N. Y., September 24
Joint Department of American Communities Overseas, Board of Managers, New York, N. Y., September 25
Division of Foreign Missions, Executive Committee, New York, N. Y., September 25, 26
Bureau of Church Building and Architecture, St. Louis, Mo., September 26, 27
Joint Commission on Missionary Education, Lake Minnewaska, N. Y., September 29-October 3
Department of the Church and Economic Life, General Committee, New York, N. Y., October 3, 4

## Other Meetings

Reformed Church in America, General Synod, Buck Hill Falls, Pa., June 5-11
Presbyterian Church in the U. S., General Assembly, Charleston, W. Va., June 5
Church of the Brethren, Annual Conference, Richmond, Va., June 17-22
Congregational Christian Churches, General Council, Claremont, Calif., June 18-25
Joint Committee of International Missionary Council and World Council of Churches, London, England, July 2, 3
Lutheran World Federation, Hanover, Germany, July 25-August 3
American Association of Women Ministers, Spring Arbor, Mich., August 5-8
Mennonite World Conference, Basle, Switzerland, August 10-13
World Council of Churches, Executive Committee, Nykobing, Denmark, August 11-19
World Council of Churches, Faith and Order Commission, Lund, Sweden, August 15-29
Seventh Day Baptist General Conference, Denver, Colo., August 19-24
World Council of Churches, Women's Commission, Geneva, Switzerland, September 8-13

## THE COVER

A village scene and a street in the busy South African city of Johannesburg symbolize conflicts in a continent where millions are caught in too-rapid change from rural life to 20th century industrialization.

*Vol. II, No. 6, June 1952*

*National Council* OUTLOOK

*Publication of*
**National Council of the Churches of Christ in the U.S.A.**

### 29 DENOMINATIONS WORKING TOGETHER

African Methodist Episcopal Church
African Methodist Episcopal Zion Church
American Baptist Convention
Augustana Evangelical Lutheran Church
Church of the Brethren
Colored Methodist Episcopal Church
Danish Evangelical Lutheran Church of America
Evangelical and Reformed Church
Evangelical United Brethren Church
Evangelical Unity of Czech Moravian Brethren in North America
Five Years Meeting of Friends in America
General Council of Congregational Christian Churches
International Convention of Disciples of Christ
The Methodist Church
Moravian Church in America
National Baptist Convention, U.S.A., Inc.
National Baptist Convention of America
Presbyterian Church in the U.S.
Presbyterian Church in the U.S.A.
Protestant Episcopal Church
Reformed Church in America
Religious Society of Friends of Philadelphia and Vicinity
Roumanian Orthodox Church of America
Russian Orthodox Church in North America
Seventh Day Baptist General Conference
Syrian Antiochian Orthodox Church of North America
Ukrainian Orthodox Church of America
United Lutheran Church in America
United Presbyterian Church of North America

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# AFRICA: *Continent in Transition*

*By* WILLIAM W. CLEMES

THE churches' 1952 foreign mission study of Africa will gain a fresh impetus this month, when more n 300 North Americans and Africans vene for the "North American Assem- on African Affairs" on the campus Wittenberg College at Springfield, io.

he Assembly, long planned by the ica Committee of the National Coun- of Churches, will bring together rep- entatives of African governments th of the Sahara, churchmen of 30 ominations in the United States and ada and delegates from the United ions and the U. S. State Department. he ten-day gathering, opening June is not only timely from the stand- nt of the churches, but crucial in ns of focusing public attention on s highly explosive sector of the world. frica, as the last stronghold of Euro- n colonialism, contains the seeds of violence which has been erupting in parts of Asia during the post-war iod. The news of bloody race riots Johannesburg and the recent mob bursts in Tunisia and Egypt, in the nion of many observers, serve to un- ine the smoulderings of a social or- maintained in hate and fear. The stitutional crisis verging on civil war he Union of South Africa is sympto- ic of mounting racial, social, eco- ic and religious tensions throughout ca.

he conference will strive to assess e conditions carefully, especially as bear on Christianity and its insti- ons in Africa.

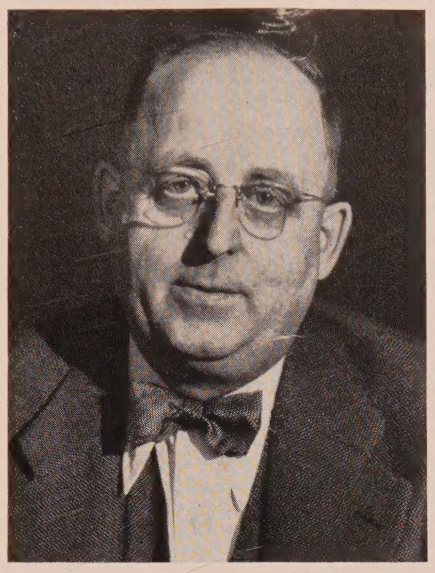
he Christian enterprise in Africa in s of size is greater than in any other alled non-Christian area. There are 00,000 professed Christians in Africa proportionately they constitute the est Christian segment of any non- istian population.

While the latest statistics on Christian sions date back to 1938, they reveal enterprise of extraordinary variety size.

ltogether Protestants at that time had re than 8,000 missionaries working as tors, evangelists, nurses, agricultural cialists, literacy experts, educators, business administrators.

t that time, Protestants operated e to 900 hospitals and dispensaries, ned by more than 550 doctors and nurses.

t present, missions support more than 100 leprosy colonies, aiding an appreciable number of Africa's more than one million sufferers.



DR. CLARENCE STOUGHTON
*President of Wittenberg*

Perhaps the greatest contribution made by the Church to Africa's welfare is in the field of education. Christian missions—Protestant and Roman Catholic—account for almost 85 per cent of all the education carried on in Africa.

On no other shore did Christianity establish a more costly "beachhead" than on the West Coast south of the Sahara. During an 18-year period in the early 1800s the Church Missionary Society of London sent 79 missionaries to West Africa, of whom 44 died the first year of service.

The American Presbyterian Mission Board sent 75 to Liberia, to open Christian work in that country. Of this number, 31 died, while many others were invalided home.

But the heroic sacrifice of those early missionaries was not in vain. Eventually Christianity became firmly established in the life of Africa. Today, faced with the revolutionary processes of the modern world, it is confronted with perhaps its greatest test.

How Christianity in Africa can serve not only to illumine and guide a rapidly changing society, but also to help people attain their aspirations for human dignity, self-fulfilment and independence will be a central problem in the Assembly discussions.

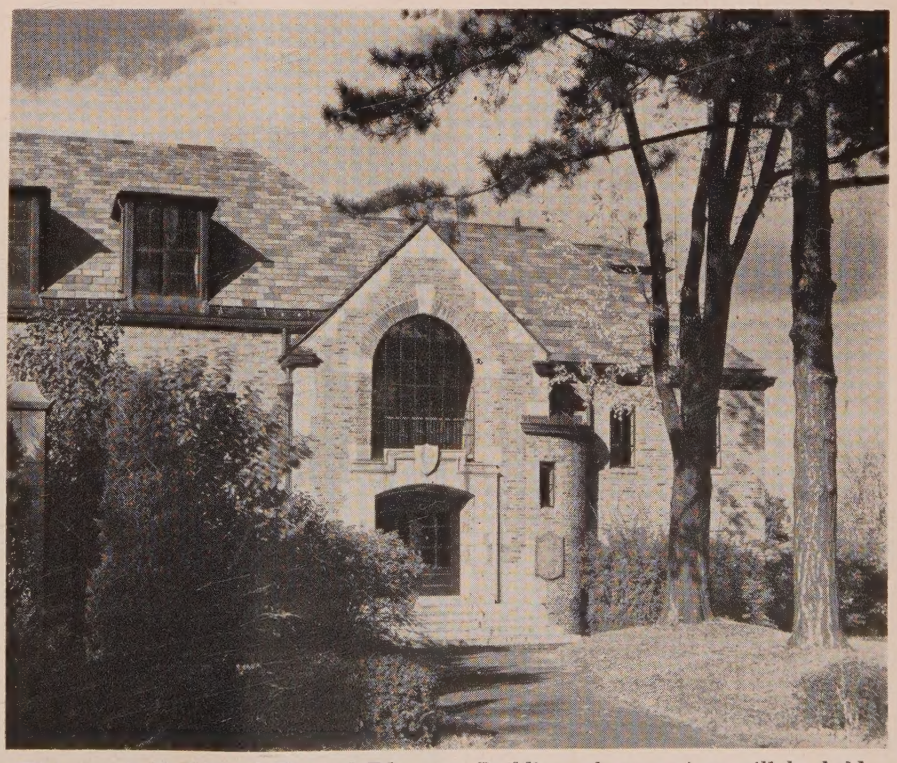
As outlined in a Call to the Conference by the Africa Committee, these are some of the objectives the Assembly hopes to attain:

(1) The application of Christian principles to every phase of African life, which draws no such distinction between "the secular and the sacred" as does the West.

(2) An evaluation of the complex problems arising out of "a shift from a primitive and tribal to a modern society."

(3) A thorough examination of past

(*Continued on page* 12)



Wittenberg's Health and Physical Education Building, where sessions will be held.

*Supreme Court's decision—good news to parents—places Released Time Plan for religious education beyond further challenge.*

# NO POOR RELATION IN THE HOUSE OF THE STATE

*By* CHARLES H. TUTTLE

ON April 8, 1952, the long litigation over the constitutionality of the so-called "New York Plan for Released Time" came to its final end in the Supreme Court of the United States, which then affirmed the decisions of all the courts of the State of New York upholding the constitutionality of the Plan.

The New York statute, which was enacted in 1940, permits the public schools in the State to release students during the school day for one hour a week on the request of parents so that they may leave the school buildings and school grounds and go to religious centers, designated by the parents, for religious instruction or observance.

At the time of the decision over 100,000 pupils in the public schools of the City of New York and over 100,000 in the rest of the State were thus being released on parental request; and over 2,000,000 under like statutes in other states.

The opinion of the Supreme Court of the United States was written by Mr. Justice Douglas and concurred in by Chief Justice Vinson and Associate Justices Reed, Burton, Clark and Minton. The opinion held that the New York Statute for Released Time did not interfere with the guarantee in the First Amendment to the Constitution of the United States of the "free exercise of religion," and was not a violation of the prohibition in the First and Fourteenth Amendments against the enactment by Congress or the state legislatures of any law "respecting an establishment of religion."

As to the constitutional right to enjoy the free exercise of religion, the Court said:

"It takes obtuse reasoning to inject any issue of the 'free exercise' of religion into the present case. No one is forced to go to the religious classroom and no religious exercise or instruction is brought to the classrooms of the public schools. A student need not take religious instruction. He is left to his own desires as to the manner or time of his religious devotions, if any."

As to the claim that the New York Statute was a law respecting the establishment of religion, the Court said:

"The First Amendment within the scope of its coverage permits no exception; the prohibition is absolute. The First Amendment, however, does not say that in every and all respects there shall be a separation of Church and State. Rather, it studiously defines the manner, the specific ways, in which there shall be no concert or union or dependency one on the other. That is the common sense of the matter. Otherwise the state and religion would be aliens to each other—hostile, suspicious, and even unfriendly. Churches could not be required to pay even property taxes. Municipalities would not be permitted to render police or fire protection to religious groups. Policemen who helped parishioners into their places of worship

CHARLES H. TUTTLE

*The author of this article, written especially for the* OUTLOOK, *is a distinguished member of the American bar and a devoted churchman. He was chairman and chief counsel for the Greater New York Coordinating Committee on Released Time of Jews, Protestants and Roman Catholics and argued the Released Time case before the courts of New York and the Supreme Court. Mr Tuttle is chief counsel to the National Council of Churches and long served the Federal Council of Churches in a similar capacity. An Episcopalian, he also has served the International Council of Religious Education as a trustee, and the Greater New York Federation of Churches, as president for several years.*

would violate the Constitution. Prayers in our legislative halls; the appeals to the Almighty in the messages of the Chief Executive; the proclamations making Thanksgiving Day a holiday; "so help me God" in our courtroom oaths—these and all other references to the Almighty that run through our laws, our public rituals, our ceremonies would be flouting the First Amendment. A fastidious atheist or agnostic could even object to the supplication with which the Court opens each session: 'God save the United States and this Honorable Court.'

"We would have to press the concept of separation of Church and State to these extremes to condemn the present law on constitutional grounds. The nullification of this law would have wide and profound effects. A Catholic student applies to his teacher for permission to leave the school during hours on a Holy Day of Obligation to attend a mass. A Jewish student asks his teacher for permission to be excused for Yom Kippur. A Protestant wants the afternoon off for a family baptismal ceremony. In each case the teacher requires parental consent in writing. In each case the teacher, in order to make sure the student is not a truant, goes further and requires a report from the priest, the rabbi, or the minister. The teacher in other words cooperates in a religious program to the extent of making it possible for her students to participate in it. Whether she does it occasionally for a few students, regularly for one, or pursuant to a systematized program designed to further the religious needs of all the students does not alter the character of the act."

The Court, however, was careful to state that there was no evidence in the record which showed that the operation of Released Time in accordance with the New York Plan involved the use of coercion to get public school students into religious classrooms; and that, if coercion were used, "a wholly different case would be presented."

Three minority opinions were written by Mr. Justice Black, Mr. Justice Frankfurter and Mr. Justice Jackson respectively. These opinions centered in the decision by the Supreme Court of the United States, rendered in 1948, in the so-called *McCollum* case, 333 U. S. 203, where in Illinois the public school classrooms had been turned over to religious instructors who were permitted to carry on religious instruction in the school itself and who were selected subject to the approval of the Superintendent of the school.

*For further comment on the Supreme Court decision regarding the New York Plan, see the editorial on page 20 of this issue, written by Dr. Gerald E. Knoff, general director of the Commission on General Christian Education of the National Council. It is entitled "Following the Best of Our Traditions" and deals with the practical implications of the decision for the released time programs of local churches and church councils across the country.*

The majority opinion reaffirmed the earlier decision in the *McCollum* case but held that, under the New York Statute, "the public schools do no more than accommodate their schedules to a program of outside religious instruction."

Upon the announcement of the Supreme Court's decision, I made the following statement concerning its significance:

"This decision is welcome reaffirmance of the basic principles that in this free America the child, even when in public school, is not the child of the state but of the parent; that religious freedom does not cease at the public school's door; and that the Church is not a poor relation in the house of the State. This decision excludes any general power in the federal or state governments to standardize in secularism the children of America."

The New York Plan first came into operation in the State of New York in 1925, prior to the adoption of the 1940 Statute, and was put into effect locally by various local school boards. It was immediately attacked on constitutional grounds by Joseph Lewis who was president of the so-called Freethinkers Society; but its constitutionality was upheld by all the courts of the State, terminating with the decision of the Court of Appeals in 245 N. Y. 195, rendered in 1927.

After the decision of the Supreme Court of the United States in the foregoing *McCollum* case in 1948, Lewis again attacked the New York Plan but his complaint was dismissed by Mr. Justice Ellsworth of the New York State Supreme Court by a decision reported in 193 Misc. 66. Thereafter a new proceeding was instituted by Tessim Zorach and Esta Gluck in the New York Supreme Court sitting in Brooklyn; and it was this litigation that went through to the Supreme Court of the United States.

The New York Plan for Released Time and the statutes of the State of New York and of other states which authorize it are now beyond any further challenge as the law of the land; and those who choose to differ with the policy of the statute must resort to any American's right, to wit: to petition the legislature for a change in the law. The New York statute was passed in both houses of the legislature with virtual unanimity and was approved by Governor Lehman with a memorandum that, in his judgment, it did not violate any of the "principles of our public educational system."

I close this summary with the warning that the statutory limitations inherent in the New York Plan and the reasoning of the decision of the Supreme Court of the United States in upholding the Plan as thus limited must be at all times kept clearly in mind and under no circumstances overstepped.

*(Below)* **A typical released time group of school children is shown in Cincinnati.**
*(On opposite page)* **A local preacher expounds Jeremiah to a released time class.**

## Church Architecture Exhibit

The unprecedented volume of Protestant church planning gives added importance this year to the annual meeting of the National Council's Bureau of Church Building and Architecture, in St. Louis, September 26. All interested are invited to attend a conference on Church Architecture and the Allied Arts and to view the largest exhibition of church architecture ever gathered.

# Green Pastures

## *in New Hampshire and Wisconsin*

*By* BEATA MUELLER

AT THE entrance to Geneva Point Camp, on Lake Winnipesaukee, New Hampshire, there is a large green field.

And one summer a Christian education executive driving into camp with his family noticed his small daughter looking at the field with a puzzled expression.

"Papa," she said, turning to him trustingly, "is this the Field of Religious Education?"

The question may have come from a little girl's literal-minded interpretation of what she heard at home. But she wasn't so far wrong.

"Winni" in New Hampshire, and its older sister-camp, Conference Point, at Lake Geneva, Wisconsin, have contributed to the training of thousands of Christian young people and adults for more than a generation.

The camp at Lake Geneva began as a summer school for Sunday school teachers in 1907. A few years later it also became a meeting ground for training state and county Sunday school association secretaries. And in 1914 it had the first camps for older boys and girls, before the great church camp movements of the denominations began. Many of the denominational camps were sparked and guided by the example of Conference Point.

Today the camp—thirty acres of wooded shoreland, lapped on two sides by blue lakewater—is recognized as a national center for Protestant activities in the summer months.

Its sixty buildings have class-rooms and recreation space, an enormous dining hall seating 500 people, and accommodations for 450 campers.

Last summer, from June to September, Lake Geneva had 18 different denom-

national and interdenominational conferences, including the Association of Council Secretaries, Methodist, Baptist and Presbyterian young people's groups from Illinois and Wisconsin, a Brethren conference, a national workshop for directors of Christian education, and the central regional planning conference of the United Christian Youth Movement.

In 1919, a dozen years after the founding of the camp in Wisconsin, Geneva Point Camp was established in New Hampshire as an eastern center for Christian leadership in homes, churches and communities. In summer now it accommodates the Eastern Regional U.C.Y.M. conference, plus some ten junior high, youth and adult gatherings.

Although Geneva Point was named for its predecessor in the Middle West, to most campers it is known as "Winni"—an affectionate contraction of the name the first Americans gave to Lake Winnipesaukee. The Indian name means "Smile of the Great Spirit."

Winni's first campers spent their evenings in the light of kerosene lamps and lanterns, held their early indoor worship services in the Chicken Coop, a rain-stained, white-washed structure with its original exits for poultry unchanged.

Winni was originally a poultry farm, then briefly a summer hotel before it became a conference center.

But today its 59 buildings are lighted by electricity, its chapel is a shining white colonial structure with classrooms, an assembly and worship room and a stage.

Actually most worship services are held outdoors in the summer weather, in the woods, on the lakefront, and on the lawn. There have been sunrise services at Communion Rock, Galilean services at Lone Pine Point, to which speakers and singers came by boats to the shore. But the best-remembered is always the Tryst, where campers go in silence for services at sunset through the pines.

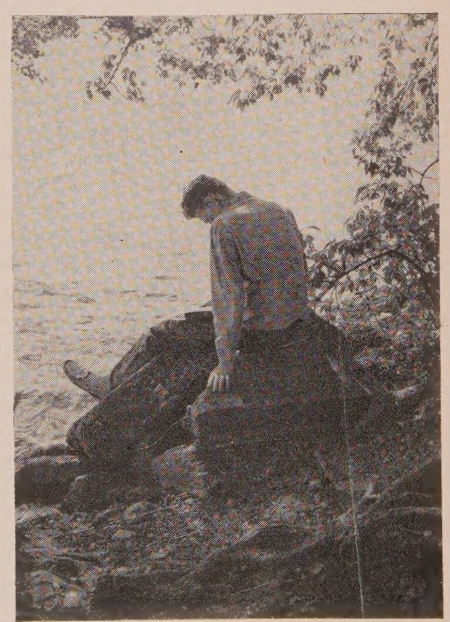
Winni's 236 acres include not only buildings, and recreation facilities, but also woods, with miles of paths, and gardens that supply many of the fresh vegetables for the camp.

In addition to the campers and guests at both conference centers, each has its Camp Family—the young and older people, most of them teachers and students, who watch over the physical well-being of those who attend the conferences. Their summers are spent on a part-work-part-vacation basis, with free time for recreation, rest and worship.

Both camps, representing an investment of about $750,000, are under the auspices of the National Council's Division of Christian Education, formerly the International Council of Religious Education. The Division has special committees of Christian educators and laymen who guide the operations of the two camps as an investment in Christian citizenship.

**At the National Council's two summer camps at Lake Geneva, Wis., and Lake Winnipesaukee, N. H., each summer a steady stream of young people and adults from many different communions enjoy fellowship, outdoor recreation, stimulating discussions, music, dramatics, and inspiring worship. As two of the pictures show, it is also possible to get away by oneself for rest, meditation and prayer.**

**The camps were started by the International Council of Religious Education, which has now become the Division of Christian Education of the National Council.**



**In this scene from "The Week in Religion," the Council's new TV program, Dr. Robbins W. Barstow, Protestant M.C., is interviewing former Ambassador Joseph C. Grew.**

# The Week in Religion (TV)

ON a recent Sunday evening television program, two Salvation Army officers described how their organization helps people in disaster areas, cares for the forlorn and friendless in large cities, operates day nurseries for children of working mothers and cooperates with parole boards in rehabilitating and readjusting former prisoners.

A film sequence was shown to illustrate the Salvation Army in action at the scene of the recent tornado in Arkansas, and there were pictures of the Salvation Army emergency center at the previous day's plane crash in Queens, N. Y.

Another week on the same program former ambassador Joseph C. Grew spoke on the importance of the new international Christian university in Japan, which had just dedicated its first building.

On still another show in the series, a Protestant representative back from a globe-circling trip told of the world's "distressed areas," including the Jordan Valley where refugees live "in dark caves overlooking the Dead Sea."

The program, "The Week in Religion," a new interfaith sustaining show on the Dumont network, gathered *kudos* from critics as it got under way.

Harriet Van Horne in the *New York World Telegram and Sun* called it "fascinating" and "a fine idea." *Variety*, the Bible of the show business, declared, "The Week in Religion undoubtedly will gain a wide following."

Started March 16, TWIR is, as far as is known, the only religious news show on television. The one-hour telecast, divided into three 20-minute portions, is devoted to the three major faiths: Protestant, Jewish and Catholic. Scheduled to run "indefinitely," it now hits New York and Washington, D. C. for sure, and speculation has placed it as far West as Chicago.

The Protestant segment of the show is produced by the National Council's Department of Broadcasting and Films, which has put on as Protestant "editor" Dr. Robbins W. Barstow, director of the Council's Department of Ecumenical Relations.

Dr. Barstow uses his 20 minutes of the show, as do the other two clergymen for their religion, first to give a quick run-through of the week's news in Protestantism and then to present a special feature—what might be called the most interesting news item of the week in Protestantism.

Special guests, film sequences and still photos all are utilized to carry audience interest and to provide a background for speakers' remarks.

Judging from letters and phone calls received from appreciative viewers, news in religion is a subject which interests a great many Americans.

Dr. Barstow puts it this way: "Churches and church members should not miss the opportunity to write letters of appreciation to the network for this forward step."

## Human Rights Amendment

"Many of the world's smaller nations have a tremendous respect for the freedoms which Americans enjoy, but they question whether we really desire the same amount of liberty for all other countries," Dr. O. Frederick Nolde told the Spring meeting of the Department of International Justice and Goodwill.

Taking the view that mounting criticism of the U.N.'s Human Rights Commission seriously injures our reputation abroad, the director of the Commission of the Churches on International Affairs referred to a proposed constitutional amendment, supported by fifty-six Senators under the leadership of Ohio's Senator Bricker, which provides that no treaty shall alter any state or federal law. If the amendment is adopted, U. S. participation in the work of the Commission would be virtually impossible, and "we might find ourselves and Russia the only non-participants."

In his sharp attack on the Commission's critics, Dr. Nolde labeled as "silly" the contention that a provision for limiting freedoms when necessary for the protection of public safety and morals would be used to nullify the Covenant.

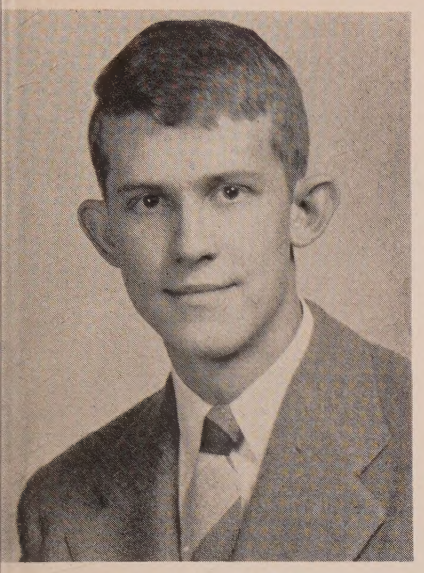
"These people neglect to point out that 22 of our state constitutions have similar restrictions. Naturally any government can easily find excuses to abrogate freedoms. But if the nation is signatory to the Covenant, such action automatically becomes the occasion for international scrutiny. The rules cannot be made iron clad, but they are worth formulating because even tyrants hate bad publicity."

Referring to the Commission's work of drafting two separate Covenants. Dr. Noble said that the CCIA, after consulting Christian leaders in many countries, was prepared to submit "the right to maintain" as an addition to the section which sets forth the right to change one's religion, and had worked out terminology which would protect individuals from compulsion and, at the same time, relieve those who change from the burden of proving absence of force.

Dr. Nolde mentioned that after long argument the Human Rights Commission decided to omit any reference to God, in order to create a Covenant binding on people who do not recognize a Supreme Being.

"This should not particularly trouble Christians," he said. "After all, the only right a Christian has is to know and to do God's will. The Covenant attempts to secure conditions in all countries that will permit the faithful to conduct their lives in accordance with this basic Christian right. Moreover, there is a strong hint of God in the preamble, which states that 'the rights and freedoms recognized in this Covenant flow from the inherent dignity of the human person.'"

# THE MAN BEHIND THE MEETING



JAMESON JONES

Two thousand young people and their adult leaders will be converging on Lafayette, Ind., the end of August for the Fourth Quadrennial Christian Youth Conference of North America.

From youth fellowships of more than 0 denominations, from state councils f the United Christian Youth Movement and from youth-serving agencies ney will be arriving at Purdue University campus by bus, train, plane, car nd "thumb."

From communities as widely separated s Bar Harbor, Me., and Mobile, Ala., ersey City, N. J., and Seattle, Wash., ey are scheduled to arrive on Aug. for a five-day Christian youth conrence.

It's no easy job to prepare for a eting like this. It means getting topght speakers, arranging pageants, amas, radio broadcasts, displays, dission groups and a score of other tails, handling correspondence, inuiries and registration.

The man behind the conference—e's been at a desk in the Midwest ffice of the National Council since pring—is 22-year-old Jameson Jones, a entuckian who is giving a major part f his time as director of the conference.

"Pole-tall (6' 3") precocious patriarch" f Methodist Youth is how *Time Magane* described him. Floppy ears, beanyap haircut, twinkling eyes, boyish grin nd gangling arms and legs often give first impression that Jameson is only 7. But that first impression would be n underestimate of a mature and selfisciplined young man.

A graduate *cum laude* (1950) of Vanerbilt University, he is now a first-year ministerial student at Garrett Biblical Institute in Evanston, Ill.

In his own denomination he has been active in the Methodist Youth Fellowship of his home church, Park Methodist in Lexington, Ky.; as well as in the state and national MYF; in 1948, he became managing editor of the two publications of the National Conference of Methodist Youth, *Concern*, a bi-weekly newspaper, and *Power*, a daily devotional issued quarterly and used interdenominationally. He is youth member of the General Committee of Methodism's Advance for Christ and His Church, and of many other "top-brass" committees in The Methodist Church.

And last year he directed the fifth National Convocation of Methodist Youth at Purdue, which 5,000 youth and adult leaders voted "the best yet." Representatives to the 1951 conference broke precedent by re-electing him to a second two-year term as president of the National Conference of Methodist Youth.

In addition to his experience as a conference director, Jameson also has ecumenical experience and vision. He has been a Methodist representative to the General Council of the United Christian Youth Movement for four years. He was a Methodist delegate to the Constituting Convention of the National Council of Churches. Last December he was a fraternal delegate from North America to the Congress of the Union of Latin American Evangelical Youth in Buenos Aires, Argentina. He won first prize, a few years ago, in a youth essay contest of the World Council of Churches on "What a Christian Young Person Can Do for World Peace Today," he has recently been appointed a member of the World Council's Youth Department Committee, and will be a delegate to the third World Conference of Christian Youth in Travancore, India, next December.

Meanwhile, he is hard at work on the North American conference that comes off in August.

Among those who will speak at the conference, he reports, are political and labor leaders, as well as top church men and women. They include Senator Estes Kefauver of Tennessee, Senator Wayne Morse, of Oregon, Mr. John Ramsey, staff member of the national C.I.O. in Atlanta, Ga., Rev. Charles B. Templeton, young National Council of Churches evangelist, Miss Marjorie Penney, director of Fellowship House in Philadelphia, Dr. James Robinson, pastor of the Church of the Master, Presbyterian, in New York City, and Dr. Gerald E. Knoff, associate executive secretary of the National Council's Division of Christian Education.

The conference will open Monday evening, Aug. 25, with a procession of special representatives with flags of their denominations, states and organizations, and a pageant, "This Moment," on cooperative youth work.

Tuesday's meetings on Christian witness will include evangelism, vocations and the stewardship of talents. Wednesday will take up the theme of Christian citizenship, underscoring the impact of an election year. Thursday delegates from other countries will help stress the importance of Christian outreach.

Friday, with the theme of Christian fellowship, will close the conference with a great religious drama, a mass communion service, and a reading in unison of the "Covenant with God" from the Call to United Christian Youth Action, as a reminder of the meeting's purpose: "to unite committed youth in Christian action."

## Ethics and Economics

A grant of $125,000 has been made by the Rockefeller Foundation to the National Council of Churches for the completion of the study on ethics and economics started three years ago.

The study, which has been conducted principally by 30 eminent scholars in economics and theology, will be carried on for another three years under the auspices of the National Council's Department of the Church and Economic Life.

Rev. A. Dudley Ward, director of the study, said the grant would enable the economics project to amplify its investigations in the following fields:

(1) Individual motivation, goals, attitudes, and problems of individuals and groups in modern economic life.

(2) The organization of group discussions and conferences in strategic areas with a view to collecting data on economic and ethical attitudes.

(3) An analysis of the social responsibilities of labor, agriculture and government in order to round out the present study, which is devoted exclusively to the business man in this field.

The present study will result this fall in the publication of six volumes by Harper and Brothers. Mr. Ward said that the project was unique, in that "it marked the first time the economic system has been studied from a wholly ethical point of view."

The May issue of the OUTLOOK carried an article on the first publication of the study dealing with the goals of economic life. It will come from press in September.

# The Churches *and the* First Americans

*By* Louisa R. Shotwell

In Rapid City, S. D., the transition to urban life is indicated by housing ranging from a tent or shack to a neat frame dwelling.

"THE churches face a new pioneer field in helping the Indians to find places for themselves in the church and social life of our communities," Dr. G. E. E. Lindquist of the National Council's Division of Home Missions, told an audience assembled from 17 churches of Riverside, Calif., for the annual meeting of their church federation.

The occasion featured the 50th anniversary of the launching of religious work at Riverside's Sherman Institute, a government boarding school for Indians. Sherman is one of 13 such schools for whose students the churches work together to provide a Christian ministry.

Newest and largest of these schools is Intermountain at Brigham City, Utah. Here most of the 2,150 Navajo boys and girls, ranging in age from nine to 20, have never been to school before, speak no English on arrival. They have come to Intermountain from their sheep herds and their hogans on the Navajo Reservation in Arizona, New Mexico and Southern Utah, where some 16,000 children of school age do not go to school because there are no schools for them to go to.

At Haskell Institute in Lawrence, Kan., Russell Carter has worked for 15 years with teen-age Indians of many tribes from homes as far east as Maine, as far north as Alaska. On a recent trip to Washington, Mr. Carter called on a former student from his early days at Haskell. He found Vernon Green, now a personnel officer for the Bureau of Indian Affairs, living with his wife Roxie and their three children in their own tidy five-room brick house in a Maryland suburb, complete with television-radio-phonograph and a fine collection of children's records. They had just returned from helping with a house-to-house canvass for their Methodist church.

The whole question of Indian assimilation into American society came in for sharp scrutiny at a recent conference in Washington sponsored by the American Association of Indian Affairs. White and Indian educators, social scientists, and church leaders agreed on the complexity of this problem. They recognized the desirability of the Indian's maintaining certain of his own cultural values, while at the same time seeking an adjustment to American culture. Their findings are important for the church in its effort to translate the Gospel for the Indian in terms that relate to his daily needs, his inherited culture, the ways of the predominant group, and the social and economic pressures of 20th century living.

Not all Indians by any means share the happy experience of the couple we have described or of the Klamath, Oregon, Indian, 17 years a cartographer in government service in Washington, who told the conference: "This assimilation, I don't know whether it bothers me or not. I never paid any attention to it!"

The 3,700 Papagos who journey annually from their reservation near Tucson, Arizona, to the Gila River Valley for the cotton harvest are in danger of being forced into the lowest level of American economic life, the agricultural migrant.

For others, life in white communities holds no attraction. Most Apaches prefer to remain on their own San Carlos Reservation, where through ten cooperatives they manage a herd of 28,000 head of cattle, enjoy their automobiles and washing machines, yet retain many Indian ways.

"Our men dress like American cowboys," says tribal council chairman Clarence Wesley, "and our women wear Apache clothes, now copied by American designers. Our girls wear American clothes to school, but at home where they like to look pretty, they wear Apache clothes!"

Many thousands, however, especially the Plains Indians, are leaving their reservations to take jobs in industrial centers, and it is these whom Dr. Lindquist had specially in mind when he spoke of a new pioneer opportunity for churches. They find the adjustment a poignant, disheartening, sometimes a disastrous experience. In a study of the situation in Rapid City, S. D., the Indian Committee of the Division of Home Missions found about half the Indian population of 3,000 living in tents and shacks in the heart of the city.

To serve this group and establish a pattern for other communities, the Division sent in an Indian couple, Rev. and Mrs. Percy Tibbets. Percy and Emma have served a Congregational church on reservation, and they understand exactly how it is that Leon White Cloud finds it hard to get to work on time, to adjust his life by the white man's clock instead of the red man's sun. They know that Joe Redleaf's apathy stems from a conditioned sense of inadequacy, a fixed attitude that Indians are less good than white people.

In their community service center, constructed in the summer of 1951 by 14 volunteer work campers from across the country and financed by the churches of Rapid City, Indian mothers find washing machines, dryers, electric irons, and sewing machines. The children flock there for story hours and craft classes. New ar-

rivals get help in finding jobs, and counseling on how to keep them.

In contrast to the newcomers, the "tent-and-shack" Indians who are the special concern of Percy and Emma Tibbets, are the several hundred Indian families scattered throughout the city in their own homes, holding regular jobs, participating in church and community activities.

Indian Benjamin Reifel, Harvard graduate student, analyzes the crucial need of his people this way: "We must raise the social, economic and religious values of our people so that they may make their own decisions." Through their ministry in government schools and industrial centers, this indeed is exactly what the churches working together are accomplishing.



# Plans for Lund Meeting On Faith and Order

WHAT is the faith the Christain churches of the world hold in common? What are the differences that divide them? How might they come closer together?

These are the basic questions that 250 church leaders from some 40 nations will take up at the Third World Conference on Faith and Order in Lund, Sweden, August 15-28.

In sectional meetings and in full conference, the delegates from churches of many traditions will consider reports on: "The Nature of the Church;" "Ways of Worship;" "Inter-communion" and "The Social and Cultural (Non-Theological) Factors Affecting Church Unity."

The first three reports were prepared by sub-commissions appointed at the Second World Conference on Faith and Order in Edinburgh in 1937. The first conference was held in Lausanne, Switzerland, in 1927.

At the 1937 meeting, delegates of 122 churches from 43 countries declared:

"We humbly acknowledge that our divisions are contrary to the will of Christ and pray God in His mercy to shorten the days of our separation."

A year later, the Faith and Order movement joined with the parallel Life and Work movement in the provisional committee for the World Council of Churches. When the World Council was established in 1948, the Faith and Order movement became the new organization's Commission on Faith and Order. The Commission is organizing the meeting at Lund.

In preparation for the meeting in Sweden, church people everywhere have been asked to pray "that all churches may be delivered from merely human motives of self-justification and self-assertion and be sensitive to the demands of God's truth and love . . . that churches, cut off from their Christian neighbors by the suspicion and mistrust engendered in our divided world, may not lose their awareness of unity in Christ . . . that churches in Communist-dominated countries may know such a deepening of Christian faith and life that they may draw nearer to the Center of our unity even whilst our human contacts with each other are weakened or destroyed . . . that all Christians who suspect or denounce our fellowship may be led only by a zeal for truth and may act with charity . . ." and "that the Lund Conference may result in 'Faith and Order' discovering afresh how to serve the Churches in overcoming their divisions and manifesting the essential oneness of the Church of Jesus Christ, until such time as our work is done and God is pleased to establish in its fulness the unity He has given to us in His Son."

*Every three years the Christian ministry to the first Americans is surveyed. The Triennial Meeting of the National Fellowship of Indian Workers will be held at Green Lake, Wis., June 30-July 5. It will attract those who want to find out what others are doing with perennial problems such as training lay leaders, evangelizing the unreached, and making music an effective part of worship.*

# What of America's 3,000 Chinese Christians?

What is the state of the Chinese Christian churches in this country?

How can their work be expanded and strengthened in their own communities?

How can they be more effectively related to the larger communities in which they find themselves?

These are some of the questions that may be answered by a survey, the first of its kind, being made this summer for the National Council.

The study is sponsored by the National Council's Departments of the Urban Church, of Racial and Cultural Relations, and of Research and Survey. Later, probably next winter, the departments will sponsor a national conference, also the first of its kind in the U. S., of Chinese pastors and interested church executives, to discuss the survey findings and see how they can be used in strengthening the church programs.

Making the survey for the Council is Dr. Peter Y. F. Shih, for the past five years pastor of the interracial and interdenominational Chinese Christian Church of New England, in Boston.

From now until September he will be visiting and studying nearly fifty Chinese churches, about half of which are in California. Others are in New York, Boston, Washington, D. C., Chicago, New Orleans, Baltimore, Detroit, Cleveland, Portland, Ore., Philadelphia, Augusta, Ga., Houston and San Antonio, Norfolk, Va., and Seattle, Wash.

They serve some 3,000 Christians in a population of more than 100,000 Chinese in this country, Dr. Shih commented. The survey he is making, church leaders believe, is the first comprehensive study of these churches, although a few have been covered earlier by separate denominational surveys.

DR. PETER Y. F. SHIH

Dr. Shih is a graduate of Nanking Theological Seminary and former dean of West China Union Theological Seminary.

He was for three years pastor of the largest Christian church in Hangchow, preaching to more than a thousand people every Sunday. Then, from 1935 to 1939, he was in the U. S. and Canada, as a missionary fellow at Union Theological Seminary, New York City, and speaking to American audiences under the sponsorship of the World Fellowship for Christian Evangelism. He returned to the U. S. in 1947.

Although his own language in China was Mandarin, Dr. Shih also speaks Cantonese, the dialect used by most Chinese in this country.

## Africa

(*Continued from page 3*)

East-West relations with a view to their application to present day problems in Africa, especially colonialism.

(4) Early action by foreign mission boards and by missions and churches in Africa to shape policies and services most vitally needed.

The Call points out that "the greatest single and visible problem between the West and Africa is color."

"It is not that color is the root of every problem," the Call states, "but color 'colors' them all, often violently. No amount of white talking will convince hosts of Africans that color in itself is not a reason for their colonial status."

Dr. Emory Ross, executive secretary of the Africa Committee and a missionary in Africa for many years, emphasized that a thorough study and understanding of Africa's problems are essential if Christianity is to remain a dynamic and fulfilling force in African life.

He said the conference would study race relations, the secularization of African life, the conflict of Western ideas with primitive customs, and the problems arising from urbanization.

Other topics, he added, will include agriculture, industrialization, rural life and the special problems of a money economy introduced into a primitive barter society.

A great deal of the value of the conference will be derived, he believes, from delegates, both white and Negro, facing mutual problems and concerns on a basis of complete equality. For some of the delegates this will be a unique experience.

The outgrowth of such an assembly can have far-reaching results for the participants and for the Christian undertaking here and abroad.

## Social Workers Meet

Social workers need the strength that comes through religious belief in order best to help other persons develop inner resources, an eminent social work executive said at the Church Conference of Social Work in Chicago May 27.

Miss Katharine F. Lenroot, who retired last year as chief of the U. S. Children's Bureau after 36 years' service, asserted that "material prosperity and educational opportunity seem to afford no refuge from fear and loneliness."

She referred to preliminary findings of a Yale University study which revealed that persons on the higher social, economic and educational level apparently develop neuroses more often than those on the lower social levels.

Persons on lower economic and social levels seemed more susceptible to psychoses, according to the study.

The Church Conference of Social Work is sponsored by the National Council's Department of Social Welfare.

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The American Guild of Organists will hold its biennial convention in San Francisco, Calif., June 30-July 4.

The Guild, which has a membership of 12,000 and 200 branches all over the United States, is made up of church musicians of all religious bodies. Its purpose is to raise the standards of organ and choral music.

## Scholarships Available

Twenty full scholarships have been made available for pastors and other church leaders to attend the School of Church and Economic Life July 7-26, at the University of Chicago. (See *Outlook* for May, p. 4.) Communications should be addressed to Prof. Victor Obenhaus, 5757 University Avenue, Chicago 37, Ill., regarding the limited number of places still open.

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Dr. Walter W. Van Kirk, executive secretary of the National Council's Department of International Justice and Goodwill, was the news broadcaster for the Methodist General Conference in San Francisco over 300 radio stations.

# "Just Like Back Home"

The chairman presents the evening's topic to the Norfolk United Fellowship group.

*By* JOSEPH C. DANA

"It was just like back home," Jim and ob told each other as they sat on their nks in the quarters at the Naval Re-iving Station at Norfolk, Va., one nday evening. They were talking out their first meeting with a United lowship group, where they had spent ree happy hours with other Christian ng people. This interdenominational th program for the armed services uccessor to the Service Men's Chris-n League of World War II.

t was no wonder that Jim and Bob so much at home. The meeting an, as it always did on Sunday eve-g, at 7:00 (1900 hours in the Navy). er singing familiar hymns for a le, the young people sat around in circle and listened while one of the oup presented the topic of the eve-ng's discussion. She was a very at-ctive Wave named Sherry, but they dn't discover until later that she was retary of the group. When she men-ned *The Link,* they remembered see-g the little magazine on the table the chaplain's office.

While ideas soaked in a bit, several pid-fire announcements were made by chairman, a Negro named John, who rely was a go-getter. John had them count off in threes and, almost before they realized it, they were with a group of about ten, sitting around and informally discussing the topic.

This evening the subject was "You Live Only Once" and they talked about how a fellow could make certain that he lives his one life as a Christian. Before they had even begun to run out of ideas, someone came to tell them that the food was ready and waiting in another room. While consuming the "eats" they really got to know some of the others. Both Jim and Bob were struck by the fact that these young people were active in their church group at home, just as *they* had been.

After singing a few old favorite songs around the piano, they went to the chapel for a simple service led by the chaplain. Instead of listening to a sermon, they heard each discussion group report on what it had decided about this one life we have to live for Christ. Somehow, the impression had stayed with Jim and Bob as they went back to quarters.

Yes, it had been very much like it was back home. It occupied Sunday evening as it had for them for years. The program was familiar. They felt at home in the worship service and the discussion groups. As usual, they enjoyed the food and the social hour. Even the members were a lot like the gang at home—honest, sincere, clean-cut Christian young people.

There were differences, too, of course. All these young people wore the uniform of one of the armed services—The Army, the Navy, or the Air Force. Even the chaplain wore a uniform. But the uniforms didn't seem to change personalities one bit. The chaplain was a grand fellow, just as their own minister had been.

Another difference they hadn't realized until they stopped to think about their evening. The young people were from all sorts of churches. There were Southern Baptists, Lutherans, Presbyterians—Northern, Southern, and United. There were Nazarenes, Congregationalists and Methodists. Bob and Jim discovered this during the social hour, when they learned that Jack was a Lutheran from Minnesota. Sue an

(*Continued on page* 14)

Norfolk Naval Base United Fellowship group gets better acquainted over the "eats".

*v. Joseph Clark Dana is director of the ited Fellowship of Protestants, interde-minational, co-educational, Christian uth fellowship for armed services per-nnel. He comes from the pastorate.*

# *Christians:* "Get Up and Act"

NATIONAL politics, the United Nations, technical assistance, race relations and civil liberties were some of the topics which 200 top church women considered at Green Lake, Wis., last month at a meeting whose theme was "Righteousness Exalteth a Nation."

The annual board meeting of the National Council's General Department of United Church Women brought together there department officers, staff, board members, committee members and consultants from all over the country.

The meeting was a preview for eight regional conferences the church women are holding this summer and fall, and the preview indicated that the women are interested not only in abstract righteousness but in action on specific issues.

"The time for the sweetness and light approach in the Church is over," Miss Margaret Shannon, secretary for women's work of the Presbyterian, U. S. A., Board of Foreign Missions told the delegates.

"It's time for Christians to get up and act," she said.

Some issues on which the church women may "get up and act" were outlined by other speakers.

Miss Dorothy Lewis, director of United Nations Radio, urged them to be well-informed on the United Nations so they can interpret it to their neighbors and correct misinformation.

The church women have already called the U.N. "the world's best hope for peace, next to the churches," and Miss Lewis reminded them that the U.N. has had failures as well as successes. But, she added, "We haven't yet achieved a perfect implementation of the Ten Commandments, either."

Urging Christian support of technical assistance programs overseas, Mrs. Peter Marshall, widow of the late U. S. Senate chaplain, pointed out that the entire Point IV program costs less than one year's street cleaning and garbage disposal for the City of New York.

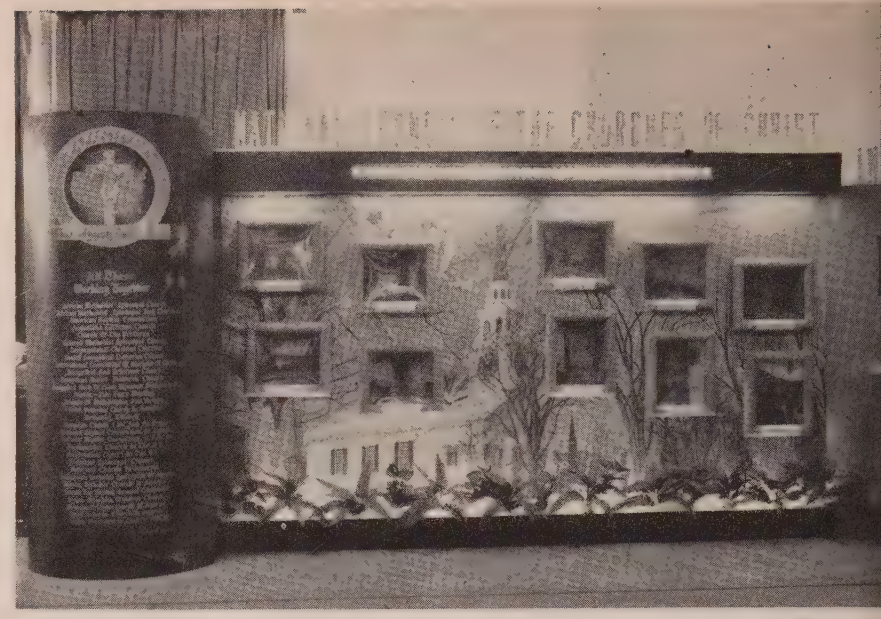
On race relations, Mrs. Henry D. Haberyan, of Shreveport, La., declared that "segregation in any form is contrary to the will of the Lord, and we as Christians are dedicated to doing something about it."

"If conscience doesn't give us a sense of urgency," she added. "the Soviet Union will."

Speaking on national politics and legislation, Mrs. Wallace N. Streeter, of Washington, D. C., urged the church women, as Christian citizens, to let their government officials know how they feel about current issues. She suggested they write leters of encouragement, as well as of censure, when they feel these are deserved.

And on civil liberties, on which the church women have taken a firm stand over a period of years, Mrs. Spann W. Milner, of Atlanta, Ga., protested against "calling everyone who doesn't believe as you do a Communist."

Other leaders at the Green Lake conference included Mrs. Francis B. Sayre, who reported on the U.N. Paris Assembly, where she was an observer; Mrs. James D. Wyker, president of the United Church Women; and her predecessors, the past presidents of the United Council of Church Women, Miss Ann Welcher, of Hartford, Conn., and Mrs. Harper Sibley, of Rochester, N. Y.



## A Modern "Theater" Portrays the Churches' Program

**An animated exhibit portraying the widespread work of the churches together the National Council was seen for the first time at the General Assembly of Presbyterian Church in the USA in New York last month.**

**The exhibit, sponsored by the National Lay Committees of the National Coun will be sent to largely attended meetings of constituent denominations, state councils churches and organizations affiliated with the churches.**

**The display, 18 feet long and eight feet high, against a backdrop of a New Engla church, in ten shadow-boxes portrays some of the work in the 60 different areas Christian activity. The ten pictures are lighted in consecutive order and are supp mented by a projection machine. The latter, through a series of pictures, gives detailed story of the work of the chaplains ministering to soldiers overseas, the UC Youth Call, and others.**

**Actually, it is a modern "theater" in which the billing may be changed from con ence to conference to emphasize the different interests of different audiences.**

**The tour of the exhibit is being handled by the Central Department of Pub Relations, 297 Fourth Avenue, New York 10, N. Y.**

## Like Home

(*Continued from page* 13)

Episcopalian from Pennsylvania, and George a Baptist from Georgia, while Grace, a Methodist, hailed from Oregon. Jim remembered now that he hadn't even thought to ask what denomination the chaplain was.

This Norfolk group is typical of United Fellowship groups wherever the armed forces are stationed. A chaplain in the Azores writes for 50 copies of the "Manual of Organization" and one in Korea wants more copies of *The Link* for groups out there. A minister out in Kansas wants our little yellow introduction cards to send to his young people in service.

One letter we had was from a fellow who was in the United Fellowship when he was in service. He's out now, and is back home helping with the you group in his own church. He is a studying for the ministry. That's job in United Fellowship, isn't it? we can lead these thousands of you people through a fine interdenomi tional experience while they are in t armed services and then send the back to be leaders in their churc again, we shall have accomplished so thing great for the Christian church our day.

"Just like back home." That's t way we wanted it to be. We inter with the help of chaplains and you leaders everywhere, to build such Christian organization that the Jims a the Bobs in all units of the armed s vices will remember their own church they take part in United Fellowship a will go back to their bunks saying was just like back home," wherev "back home" may be.

ela Kuschnerus and Heide Martens take a crochet lesson from Fräulein Fritsche at Neighborhood House. Fräulein Fritsche, a retired social worker, has more time for e children than do their mothers, both war widows, who must support their families.

children, adult men and women, and old people.

Two years ago the House began special work with a difficult group of young people, many of whom were delinquents. Banned from the House by its Youth Council which felt unable to cope with them, the group held weekly meetings outside. Gradually, confidence was established, and the new group was carrying responsibility for its program. Today it meets in the Neighborhood House with full consent of the Youth Council.

The House numbers among its activities and facilities organized clubs and classes with projects of their own: a library, supervised play space, workshops for clothing and furniture repair, a day nursery for the convenience of mothers, a summer vacation camp on Wannsee Lake, an international work-study seminar, and the chance for groups to attend operas, plays, and concerts.

# *he* GOOD NEIGHBOR POLICY IN BERLIN

**Members of the Youth Council Executive Board at Neighborhood House, draft the Council's constitution. Twenty-one youth groups, each with 15 to 20 members, meet weekly at the House. Each has its own constitution, is chaired by an elected president, plans its own program and elects its representatives to the Youth Council.**

ILLY's real name is Wilhelm, but all the fellows at the Neighborhood use in Berlin are so captivated by erican life they have chosen Ameri- nick-names.

At 24 Billy already has spent two rs in jail for stealing potatoes and l. Unemployed for the past two years, lives with his mother on a street ch has the highest incidence of crime Berlin.

When Billy came to the Neighbord House he was amazed that no one ed him where he lived nor why he se to come. Now, the Neighborhood se has become his home. In it he earned the right to be a person of th. Proof of this was a fellow clubmber's surprised comment, "Billy, 've changed in the face!"

When he was chosen to help rebuild brick wall at the House he accepted fully and reported for work the foling morning. At lunch time he hed to the dining room and afterrd remarked he had not realized there uld be such a decent meal. It was the t time he had heard Grace said. His y of expressing it was, "It began clean l it ended clean."

The meal itself consisted of brown ans—just plain brown beans without at and without bread.

The Berlin Neighborhood House, a nt project of Church World Service l the YWCA, exists to serve not only uths like Billy, but also young girls,

Through the ages, GOD'S Word has been
HEBREW
MOSES gave God's word to his people in vigorous Hebrew — the language of their daily life.
GREEK
PAUL spread the gospel of Christ by writing in familiar, everyday Greek his readers could understand.

# The Word of Life In Living Language

WHERE will you be on Tuesday evening, September 30?

If present reports are any indication, the chances are that you, along with hundreds of thousands of fellow-Christians in this country and even outside it, will be taking part in the biggest chain of celebrations ever planned to hail the publication of a book.

The book, however, is a great one—the Revised Standard Version of the Holy Bible, in which the discovery of ancient manuscripts and the devoted skills of modern scholarship have combined to produce the "Word of Life in Living Language."

Thirty-two of the foremost Biblical scholars, headed by Dr. Luther A. Weigle, dean emeritus of Yale Divinity School, labored for 14 years to capture more accurately than ever before the living meaning of God's Word and to make it plain to today's readers and listeners.

Many religious leaders have predicted that its publication this September will be one of the significant events of this half of the century.

They are not alone in their belief. Completion of the Revised Standard Version has been hailed in columns of virtually every newspaper across the U. S. and in publications abroad; in radio and television programs, and in news magazines. National magazines, including *Life, Country Gentleman* and others, are planning full-size feature stories on the historic event.

And the nation's interest will be focused by a series of observances in Christian Education Week, Sept. 28-Oct. 5, beginning with Rally Day in individual churches and Youth Services on the Sunday evening, ending the week of special celebration on World-Wide Communion Sunday.

The high point of the week, however, will be on September 30, when "The Word of Life in Living Language" will be hailed in interdenominational services of dedication and thanksgiving here and abroad.

The observances are sponsored by the Division of Christian Education of the National Council, the Department of Christian Education of the Canadian Council of Churches, forty Protestant, Episcopal and Eastern Orthodox communions, hundreds of ministerial associations and alliances and more than 2,500 state, city and county councils of churches and of church women.

The national observance committee in Chicago reports that more than 1,500 observance committees are already at work in cities, towns and neighborhoods across the U. S., and an additional 300 observances are planned for church people in Canada. Similar celebrations will be held in Hawaii and the Panama Canal Zone and requests for information and assistance

This eye-arresting panel is from windows across America during the than 100 denominations will particip

In emphasizing that through the of their times, the display tells the wording on the pictures:

HEBREW —*Moses gave God's* their *daily life.*

GREEK —*Paul spread the readers could und*

LATIN —*Jerome replaced* current *at the sta*

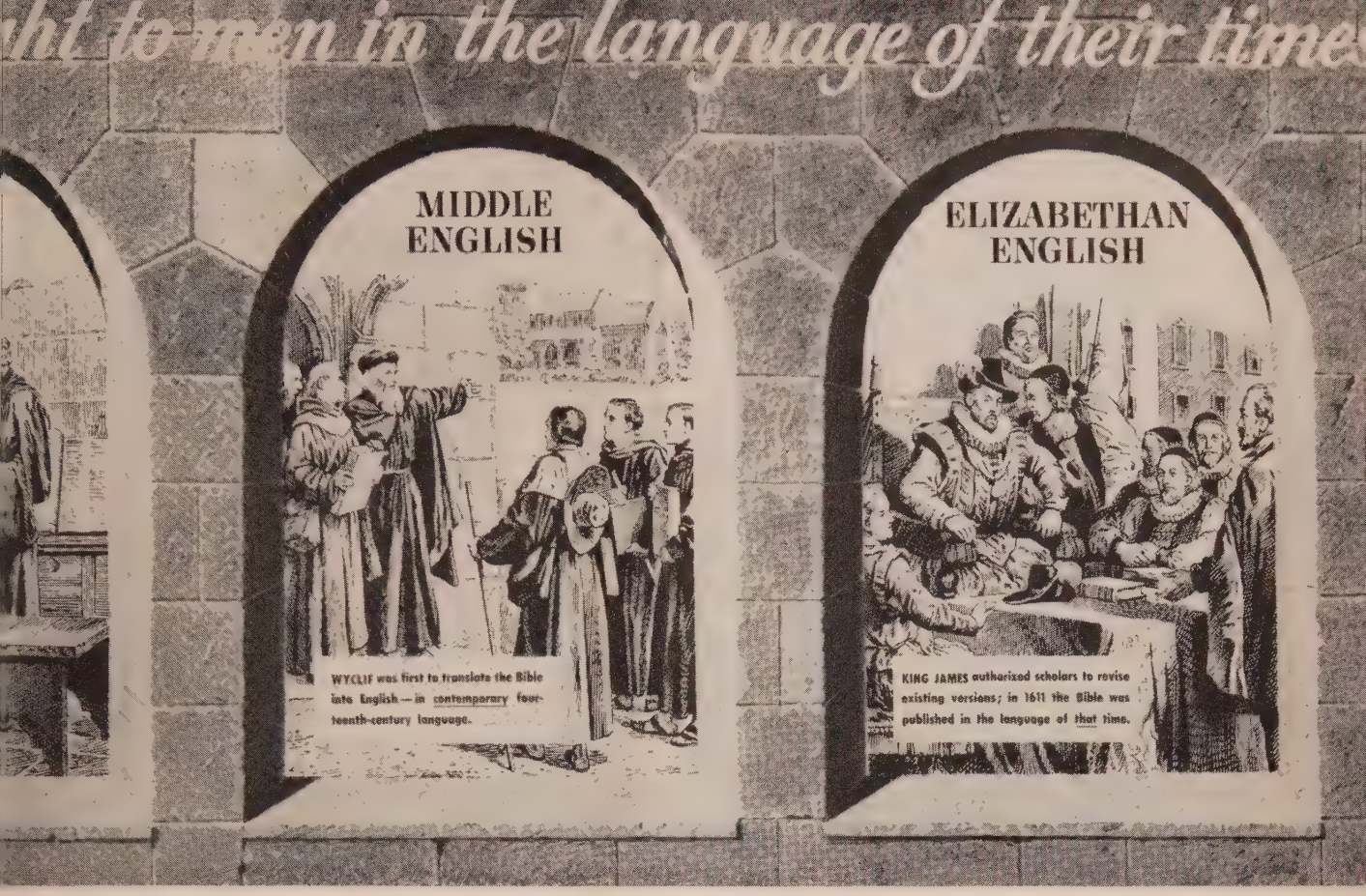
MIDDLE ENGLISH —*Wyclif was first to century language.*

ELIZABETHAN ENGLISH —*King James autho was published in*

The display poster, with an illu open and closed, then declares:

"NOW WE HAIL THE WORD

*A New Aut*


ght to men in the language of their time
MIDDLE ENGLISH
WYCLIF was first to translate the Bible into English—in contemporary fourteenth-century language.
ELIZABETHAN ENGLISH
KING JAMES authorized scholars to revise existing versions; in 1611 the Bible was published in the language of that time.

that will be seen in hundreds of store
ervance in which the churches of more

been brought to men in the language
of Moses to King James. Here is the

*vigorous Hebrew—the language of*

*ting in familiar, everyday Greek* his

*with the Latin Vulgate, in language*

*English—in* contemporary *fourteenth-*

*existing versions; in* 1611 *the Bible*
*me.*

Revised Standard Version Bible, both

NG LANGUAGE FOR *OUR* TIME."
*e Holy Bible*

## *There's a growing list of cities and towns that will join in nationwide Bible Observance*

ance in planning the celebrations are coming into the committee's office in increasing numbers. At least one has come from as far away as India.

For the period preceding the observances, the national office is assisting state and local groups with posters, backdrops, and easel posters for exhibits in churches, public libraries, railroad stations, banks and store windows; transcriptions, news material, spot announcements and other events for radio and television; a list of 2,000 top church leaders available to speak at the services of dedication in their parts of the country; and other manuals and aids for local committees.

On the evening of Sept. 29, the National Council is joining with the Washington Church Federation for an observance in the nation's capital. Dr. Arthur S. Flemming, a vice-president of the National Council and manpower director for the Office of Defense Mobilization, is chairman of the committee planning the service in Washington's huge Armory.

And on Sept. 30—the 500th anniversary of the first printed book, the Holy Bible, that came off Gutenberg's printing press—the Revised Standard Version will be ready for its readers.

That evening, American and Canadian Christians of many national and racial backgrounds will unite in services of thanksgiving and dedication.

In services both great and small, in city and country, worshippers will hear readings from the Scripture in the original tongues. They will hear an address on the place of the Bible in the life of the Church and of the Christian. They will sing the prize-winning hymn chosen by the Hymn Society of America to commemorate the new version.

And at the Sept. 30 services, the worshippers will also see five specially inscribed copies of the new version presented to five local citizens, each representing some field, like government, education, family life, in which the Bible has shed its influence.

Some of these services will be as big as the national celebration in Washington, D. C.: in Cadle Auditorium in Indianapolis, which holds nearly 15,000 people; in outdoor stadia in Birmingham and Montgomery, Ala., which are even larger; possibly a service in San Diego, in the Bowl, which would be one of the biggest united Protestant services on record.

In other cities, like Chicago, Rochester, N. Y., Kansas City, New York City, San Antonio, Boston and Los Angeles, the churches will join in neighborhood observances.

In rural areas, whole counties are joining their resources for united services.

And, although 40 communions are sponsoring the observances, more than a hundred are taking part, through in-

(*Continued on page* 27)

# Council Personalities

*Dr. Hermann N. Morse,* a vice president of the National Council and chairman of its Division of Home Missions, is a nationally known leader in the missions field who has made major and original contributions to the field over the past 40 years.

MORSE

In addition to his position with the National Council, Dr. Morse on May 22 was unanimously elected moderator of the Presbyterian Church, U.S.A., at the church's annual assembly in New York City.

For the past three years, Dr. Morse has served as general secretary of the Presbyterian Board of National Missions, where his responsibilities entail administration of missions work carried on by some 3,000 missionaries. In each of the 48 states, as well as Alaska, Cuba, Puerto Rico and the Dominican Republic.

From 1940 to 1950 Dr. Morse was secretary of a series of planning committees which led up to formation of the National Council and also was active in earlier stages of planning for the Council.

A prime mover in interdenominational cooperation for many years, Dr. Morse was closely associated with the Home Missions Council of North America (which merged with 11 other agencies to form the National Council) for some 30 years in what he refers to as "in one relation or another."

Actually, during this time he served as chairman of a number of important committees, was Council president in 1945-46, and edited the authoritative report, "Home Missions Today and Tomorrow"—considered a standard reference work in the missions field.

Born in Ludington, Mich., in 1887, Dr. Morse graduated from Alma (Mich.) College with a liberal arts major in 1908, and from Union Theological Seminary, New York City, in 1911.

In 1912 he entered the service of the Presbyterian Board of National Missions, making specialized surveys of rural areas in Maryland and Ohio on a county-by-county basis. These surveys have become part of the early literature of rural sociology.

From 1913-14 Dr. Morse was secretary of the Bennington, Vt., Improvement Association, returning to the headquarters staff of the Presbyterian Board as associate director of its country church work. In this capacity he conducted rural church surveys in California and Oregon.

Since 1914 Dr. Morse's positions with the Presbyterian Board have included: 1918, director of research and publicity; 1923, director of budget and research, and recording secretary; 1930, administrative secretary; 1949, general secretary.

He was associated with the former Institute of Social and Religious Research and produced three comprehensive survey volumes: "The Town and Country Church in the United States," "The Country Church in Industrial Zones" and "The Social Survey in Town and Country Areas."

He also is author of three interdenominational mission text books: "Toward a Christian America," "These Moving Times" and "Again Pioneers."

This spring his latest book appeared in print. Entitled "From Frontier to Frontier," it is an interpretation of 150 years of Presbyterian national missions.

He is married, lives in Manhattan, and is the father of a son and a daughter.

His wide range of interests outside the mission field include music, chess, reading, sports and his farm in Vermont.

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*Dr. Wynn C. Fairfield,* executive director of the Council's Department of Church World Service is a former missionary who planned to be a lawyer and ended up in China as an evangelistic missionary and educator.

FAIRFIELD

When he became executive director of CWS in January, 1951, Dr. Fairfield declared: "This work appeals to me as more important, and harder than any I have done before."

The Council's Department of Church World Service provides extensive relief and rehabilitation services for needy persons overseas and coordinates the related work of the member denominations. It also investigates promptly any emergency or disaster situation in the U.S. which may require special attention by the churches.

Dr. Fairfield says that during 1951 Church World Service distributed more than nine million pounds of food and clothing in 62 countries overseas. During that same year, the Department assisted in the reception and resettlement of more than 23,000 displaced persons to the United States.

Born in Tabor, Iowa, Dr. Fairfield grew up in Washington, D. C., where his father taught at Howard University.

He remarks that during his childhood most of his playmates were Negro children and that during this period he was "practically unconscious of racial distinctions."

After graduating from the Preparatory Department of Howard University, he entered Oberlin College, planning to become a lawyer. During his freshman year he decided to enter the ministry and went directly from college to Oberlin Graduate School of Theology.

In 1910 he was appointed by the American Board of Commissioners for Foreign Missions to the Shansi Mission in China, founded by Oberlin students and mainly staffed by them.

During his 19 years in China, Dr. Fairfield was first an evangelistic missionary and station treasurer at Shansi Mission and then dean and vice president of the Oberlin-Shansi Memorial Academy and its Junior Colleges. He also served for three years as treasurer of the provisional international relief commission.

Returning to the U.S. in 1929, he became secretary for East Asia for the American Board of Commissioners for Foreign Missions.

Following 16 years' service with the American Board, Dr. Fairfield in 1945 became secretary for general administration of the Foreign Missions Conference of North America, a post he held until 1950 when the Conference merged with 11 other agencies to form the National Council of Churches. During this period he also served as chairman of the Secretarial Council of the Conference.

For six months directly preceding formation of the National Council, Dr. Fairfield served on leave as an administrative secretary for the Council's Planning Committee. When the Council was created in November, 1950, he went to the Department of Church World Service rather than the Division of Foreign Missions, stating that this was "probably the way in which I can make my best contribution to the world mission of the Church."

Dr. and Mrs. Fairfield live in Forest Hills, N. Y. They are the parents of a daughter and two sons, and grandparents of four children.

Dr. Fairfield says his chief interests outside the job are genealogy or "climbing on the family tree," and consuming whodunits.

# Outlook

## *The Council and the Churches: Pertinent Questions*

An article in our Canadian contemporary, *"The Anglican Outlook"* of April, raises some thoughtful questions about the significance of the Canadian Council of Churches for the Christian life of the Dominion. Written by Dr. William J. Gallagher, it first records gratitude for the advances in cooperation that have taken place through the Council and then makes some penetrating queries. It is interesting to discover that the questions which are asked about church life in Canada are equally applicable to the United States.

As a stimulus to our own thinking we reprint five paragraphs, after omitting the adjective "Canadian" and making slight verbal modificatons at one or two points:

"What sort of denominationalism are we to have in the Council of Churches? After the first joy of being together, the encounter of the denominations with one another is likely to produce, for a time, a certain denominational self-consciousness, and perhaps a hardening of denominational positions. Each church must know its own position and be able to state it clearly, and in a sense is challenged to justify it. Moreover, a council of churches can have health and vigor only if there is vitality in the member-churches of which it is composed. In this Council no communion is asked to surrender its own position or to withhold its distinctive witness. Nevertheless there is for us a good denominationalism and a bad. Denominational self-centredness, self-righteousness and self-assertiveness could destroy a council; but if the concern of a denomination be the whole truth, if it be willing to listen and learn as well as to speak and teach, if its desire be to make its distinctive contribution to the common treasury of the whole fellowship with respect and appreciation for the contributions of others, then its denominationalism may be for the common good.

"Are we in danger of accepting the present relationship of the churches with one another as the best attainable, and settling down in it? In the Council of Churches we have made a great advance in Christian fellowship, and the differences that remain among us are the most intractable and difficult to overcome. So, while we still lament our unhappy divisions, we may be tempted to say that we cannot go farther towards each other. Now, this Council is not an organization for organic church union, or against it; but it does stand for Christian unity, and for a continuing effort to know and to do God's will in that regard. We are not committed to any particular conception of Christian unity or to any particular mode of expressing it; but we are under obligation to keep asking one another whether our present position is in accord with Christ's will for His Church, and whether we are doing all that we can and should to manifest our unity in Christ.

"Can we effect the proper relationship between the quest for Christian unity and the enterprise of Christian missions? Historically there has been a close relationship between these two, but now there are some indications of tension between them. Our concern must be for both Christian unity and Christian missions.

"Can the movement represented by the Council of Churches be carried into local communities? The Council of Churches is a "top level" body. Its contacts are with the head offices of the member-churches. If, however, ecumenicity is to be carried effectively into the thought and life of local parishes and congregations, it must be given a place by each communion in its own policy and program and commended by each to its own constituency.

"Is the Council of Churches to become static at its present point of arrival, or is it to be permitted to be dynamic? Thus far it has been organizing itself, endeavoring to establish itself in the understanding and confidence of the churches, carrying on the work which it inherited and undertaking only a few new ventures. That was a wise policy in these earlier years. Now it has demonstrated that it does not presume to any authority over the churches, but is always responsible to them and is entirely their creature and agency. Now the question comes, 'How much use will they make of it?' "

## *The Lesson Prison Riots Teach*

Prison riots constitute a threat to public security and as such are deeply disturbing to the general public and constitute a challenge to the humanitarian concerns of the churches.

All too often we tend to think that the problem of crime has been solved by the building of "escape proof" prisons. We fall easily into the conclusion that when a judge passes sentence we are entitled to heave a sigh of relief and forget the whole problem. It is much easier to fall into this pattern than to follow the arduous and often tortuous proceeding of searching for the root causes of criminal behavior. If the factors in society which are producing crime are not checked, the prison method of "solving" the problem is destined ultimately to beome ineffectual.

Prison riots may serve to remind us of the double fact that during the period of custody itself there are serious problems and that ultimately the great majority of those whom we have consigned to the supposedly safe confines of prison walls will be walking the streets beside us again. In either case, the dangers presented by a great number of unrehabilitated men are extremely grave.

For this reason, a penal system which minimizes rehabilitation and considers its job as solely custody, falls short of providing society with adequate protec-

(*Continued on page* 20)

(*Continued from page 19*)

tion. It fails to make use of therapeutic skills and the most recent findings of modern penology. This is particularly true if the method of custody is purely repressive and punitive. Where there is excessive use of such means as corporal punishment, deprivations and dark isolation, hostilities are built up to the explosive stage and the seed-bed of riots prepared. This is not only psychologically unsound. It violates the Christian concept of the value of human personality and the power of redemption.

Among prison administrators the National Council's Department of Pastoral Services has found an increasing tendency to interpret the period of custody as an opportunity for applying the best known means of therapy to a group of persons whose social, physical, mental, or spiritual illness has been demonstrated by their conduct. Here, educators, physicians, psychiatrists, social workers, and specially trained and skilled clergymen are performing an incalculably valuable service for the benefit of individuals and society itself.

In this hopeful development in prison administration, the part a small but highly competent group of clinically trained chaplains is playing as members of the therapy team can well be a subject of pride to the churches.

## *"Following the Best of Our Traditions"*

In an historic decision the Supreme Court of the United States held constitutional a statute of the State of New York making possible the release of pupils from the public schools of the state for purposes of religious observance and education. This historic decision will take its place along with Supreme Court decisions in the so-called Oregon case, in the New Jersey bus case, and in the Champaign, Illinois, weekday religious education case, known popularly as the Everson and the McCollum decisions.

It is important to bear in mind what is specifically said in this court decision about the New York plan for weekday religious education. In brief, the court declares that since there has been no instruction in the public school classrooms, no expenditures of public funds and no coercion of pupils, there has been no violation of the constitutional principle of separation of Church and State. The right of parents to have their children excused from public school classes for religious observances or instruction is affirmed. The court specifically refused to evaluate the educational effectiveness of weekday religious education or its general desirability. It disavowed any attempt to assume the prerogatives of a national school board.

What effect will this court decision have upon the programs of weekday religious education now operating in some 3,000 communities of the United States? Several answers seem clear. Firt of all, it will remove much of the legal uncertainty with which the movement is now surrounded. Ever since the involved and confusing Champaign decision was given, weekday systems have been uncertain about their precise legal status. This opinion of the court will not be pleasing to all American people nor, indeed, to all American church people. But it is a step toward clarifying a very difficult situation.

Secondly, the decision of the court substantiates the wisdom of the consistent counsel which the Department of Weekday Religious Education has given to the movement, recommending that, as a matter of principle, classes should not be held in public school buildings and that the operation of the local plan be dissociated from school machinery. In giving this advice the Department has carried out the expressed wishes of the 40 church boards of Christian education and 33 state councils of churches which are member agencies of the Division of Christian Education.

Thirdly, weekday religious education systems are now free to address themselves seriously to the improvement of their programs, programs which, like most of the programs of the church, stand in need of constant improvement and refinement. Matters of curriculum, teaching standards, problems of housing and equipment, relationships to families and homes, all need to be given serious attention.

Fourthly, the decision will be an encouragement to scores of communities, councils of churches and ministerial associations, which have wanted to establish programs of weekday religious education. That expansion may be either a bane or a blessing for the movement, depending upon the degree of preparation in the communities and the educational soundness of the projected programs.

Fifthly, this Supreme Court decision removes the apparent stigma that weekday religious education has been under in the minds of many, that it was the chief or only improper type of religious work violating the historic American tradition of the separation of church and state. Weekday workers have wondered why their movement alone should be singled out as being the only errant practice.

Sixthly, it is perhaps almost inevitable that some will uncritically assume that now "anything goes." This unwarranted implication will and ought to be stoutly resisted. This decision deals only with a specific case before the court. The decision says nothing explicitly about public aid to parochial schools, about required Bible reading and prayer in the public schools, or about the chaplaincy system of the Armed Services, military hospitals and government schools.

The decision of the Supreme Court, finally, may discourage the growing movement of Protestant parochial elementary and secondary schools, some of which have been established upon the assumption, now seen to be mistaken, that the Champaign decision made impossible any effective collaboration between the schools and the churches in providing weekday religious education.

"We are a religious people," says the Supreme Court, "whose institutions presuppose a Supreme Being" and "when the state encourages religious instruction or cooperates with religious authorities by adjusting the schedule of public events to sectarian needs, it follows the best of our traditions."

# The CHURCHES WORKING TOGETHER

### Probe Candidates' Moral Stand

The Peoria (Ill.) Council of Churches ecently conducted an unusual public earing to quiz five candidates for state's ttorney on their stand regarding cer- in "moral issues."

The moral considerations included en- rcement of gambling laws and laws for- idding vice and prostitution, as well as ie handling of juvenile delinquents.

Approximately 150 persons attended ie meeting, sponsored by the council's ublic affairs committee.

Each candidate was given an oppor- inity to make a five-minute statement efore he was questioned extensively by ommittee members. Questions from the udience were submitted to the candi- ates in writing.

Committee chairman Boyd F. Golds- orthy stressed that one of the meeting's reatest values was a tape recording of ie proceedings which will be used to onfront the successful candidate in the ovember election if he does not fulfill is promises.

The public affairs committee does not ndorse any candidate but strives to ake available to voters as much infor- ation as possible.

### Council Marks Fiftieth Year

The Massachusetts Council of Church- celebrated its fiftieth anniversary in ay at a special festival program.

The occasion brought together minis- s, lay people, official delegates and in- ested friends of ten denominations to tend a two-day session on the work of e churches.

### New York Divorce Laws Decried

Charging that New York's divorce laws re making it "the poor man's Reno," he New York State Council of Churches ailed again for creation of a commis- ion to study the state's "adultery-only" ivorce law.

Deploring widespread "perjured tes- imony and judicial license" utilized to btain New York divorces, Orrin G. udd, chairman of the council's legisla- ive committee, reported "slight encour- gement" in the council's efforts to have he legislature create a study commission o analyze matrimonial legislation and ractices.

It was noted that a bill containing his proposal was introduced in the last session of the legislature by Assembly- woman Janet Hill Gordon.

### Form Recreation Conference

A state-wide Church Recreation Conference was formed recently at a four-day church recreation workshop conducted in Durham, N. C., under the auspices of the North Carolina Council of Churches.

Purpose of the group is to encourage and develop more and better recreation materials, leadership, facilities and programs among North Carolina churches.

### Houston Churches Growing

A recent survey of churches and church membership in Houston, Tex., recorded by the Houston Council of Churches, revealed that approximately 55 per cent of the city's population are church members.

The survey noted also that Protestants lead numerically, and that the number of local churches has grown steadily over the past decade.

### Publication Marks 25th Year

The Protestant Council of the City of New York announced that May, 1952 marked the 25th anniversary of its official publication, *Protestant Church Life*.

Formerly called *Church Federation*, the publication originally was produced by The Greater New York Federation of Churches—one of the organizations absorbed by the Protestant Council.

*Protestant Church Life* now has a circulation of 12,000, and is distributed to clergymen, subscribers and all persons who contribute two dollars or more per annum to the work of the Protestant Council.

### Non-Voting Called Dangerous

Distribution of 50,000 copies of a booklet entitled "Citizens' Manual on Voting" inaugurated a campaign by the Metropolitan Church Federation of St. Louis, Mo., to get church members to register and vote.

The booklet, edited by a member of the League of Women Voters, was mailed in quantities of 100 to each of the federation's 500 churches.

In a preface to the manual, church federation president Edwin T. Dahlberg, declared:

"When citizens do not register for elections and voters do not cast the ballot entrusted to them, the most deadly of all revolutions is on the way. It is the revolution of inertia and decay."

### New Leadership

*Dr. J. Gordon Howard,* president of Otterbein College, Westerville, O., has been named new president of the Ohio Council of Churches.

He succeeds Dr. B. F. Lamb, who is devoting full time to promotion of a proposed Protestant Temple of Good Will in Columbus, O.

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At the request of the superintendent of Middletown (Conn.) State Hospital, the Connecticut Council of Churches recently helped secure the first full-time Protestant chaplain at the hospital.

Hospital superintendent Dr. Edgar C. Yerbury explained to the council that the institution needed a full-time chaplain to minister to approximately 1,500 Protestant patients and staff personnel.

*Rev. William R. Andrew,* named to the hospital post by the council's committee on ministry to public institutions, formerly was Protestant chaplain at the New Hampshire State Hospital and the Elgin (Ill.) State Hospital.

He has written numerous articles on the relation of the pastor to mentally ill persons, and serves on the board of directors of the Council for Clinical Training, New York.

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*Mrs. Imogene M. McPherson* has been named associate director in charge of Christian education of the Protestant Council of the City of New York. She has had charge of children's work for the Council and has been active in weekday religious education, including daily vacation Bible schools.

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*Dr. Howard Thomas Wood,* vice president of the Memphis (Tenn.) Council of Churches, was elected president of the International Convention of Disciples of Christ at the denomination's annual meeting in Chicago.

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*Joseph J. McConnell, Jr.,* executive secretary elect at Dallas, has been finance secretary of the national YMCA and membership secretary of Riverside Church, New York.

## World Communion, October 5

For the thirteenth consecutive year, World Wide Communion Sunday will be observed in almost every country around the earth. The date this year is *October 5*.

World Wide Communion is a day of fellowship of Christians around the Lord's Table. Union communion services are not contemplated, but it is hoped that each congregation will plan to have all its resident members present at its own communion table on the first Sunday in October. Many ministers plan to have the Holy Communion taken to the sick, the shut-ins and the aged members.

The observance will begin on the other side of the International Date Line in the Pacific. The first Christian congregations to assemble will be those in the Fiji Islands, New Zealand and Australia.

This year the materials prepared by the Council's Department of Evangelism for the use of the churches in connection with the observance bear a new World Wide Communion symbol. A detailed list appears on this page.

## Books for Migrant Children

Six cities in Florida and Georgia opened their hearts and their bookshelves to migrant kids last month.

Knowing how these children often get their education on a "catch-as-can" basis, the cities put on a unique book collection drive which netted hundreds of picture and story books, kids' novels, and such classics as *Tom Sawyer* and *Treasure Island.*

This is how the project worked. On Sunday, May 25, every bus driver was instructed to accept books from his passengers, and take them to a central depot manned by the National Council of Churches. The Council in turn saw to it that the books got into the hands of hundreds of migrants' kids and their parents.

"Every bus stop will be a book stop" was the slogan used for the campaign. The drive was the inspiration of the National Council of Churches, Jack Berch, a singer on the American Broadcasting Company, and the American Transit Company.

All of the local councils of churches, councils of church women and local churches pitched in to make the campaign a success. The American Broadcasting Company and the National Council's Broadcasting and Film Commission prepared spot announcements for the use of the local radio stations.

## 1952 WORLD WIDE COMMUNION LITERATURE ORDER BLANK

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| World Wide Communion Poster | 10c each | $ |
| World Wide Communion Letterhead (8½x11) | 75c per 100 | $ |
| World Wide Communion Envelope for same (#9) | 75c per 100 | $ |
| World Wide Communion Calendar (Bulletin) | $1.50 per 100 | $ |
| Invitation to attend—with illustrated time clocks—6 pages | $1.00 per 100 | $ |
| Meditation "At the Lord's Table"—4 page leaflet | 60c per 100 | $ |
| "Preparing for World Wide Communion Sunday" (4-page pamphlet guide for the minister and visitors in preparing for World Communion Sunday) | 2c each | $ |
| World Wide Communion Covenant Card (for 4-weeks' church attendance crusade in October) | 35c per 100 | $ |
| My Visitation Agreement Card (for enlistment of visitors) | 35c per 100 | $ |
| My Record in the Church Attendance Crusade Card | 35c per 100 | $ |
| Attendance Registration Card (for recording attendance) | 35c per 100 | $ |
| Church Attendance Assignment Envelope | 50c per 100 | $ |
| Church Attendance Record Sheet (each sheet records attendance of 50 persons) | 2c each | $ |
| "I Go To Church Sunday" pamphlet | $1.50 per 100 | $ |
| "The Church Invites You t o Worship Regularly" | 1c each | $ |
| "Ten Reasons on Why Worship Regularly" | 1c each | $ |
| *Church Attendance Postcards* for weekly mailing | | |
| No. 1177 "Remember Him" (An invitation to attend the Communion Service) | 1c each | $ |
| No. 1172 "Come to Church" | 1c each | $ |
| No. 1173 "Church Going Families are Happier" | 1c each | $ |
| No. 1174 "The Hour You Share With God In His House" | 1c each | $ |
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By Ronald Bridges

# LOOKING *and* LISTENING

How do you people who read this lumn feel about music in film and dio and TV? It seems to me that a nvention has been established that all ograms in these media must have a ntinuous musical scoring underscoring e action. I think the matter is greatly erdone and that what *is* needed is sitive scoring for transitions — or idges, as they say in the trade—but t for dramatic highlights.

When I hear a program where the in cries, "You have killed him," and e Wurlitzer organ goes into a swoop emphasize to my dull mind that this vital, I am offended rather than im-essed. I think that most of this kind scoring is merely poor dramatic writ-g held together by music.

Incidentally, I think I ought to admit that I am a musical illiterate. My betters and wisers feel that I do not understand the importance of "good music." My own opinion is that we are being victimized by professional musicians both in and out of the church, that the worship of God in the church should be strengthened but not maintained by the musical portions of the services, and that drama on film, TV, and radio should likewise be strenghtened, but not sustained, by music. Since, in broadcasting and films, there is no opportunity for a response and participation from the worshippers, they need only to have the graceful transitions from one scene to another covered by bridges.

Let me hear from you people who have views on the subject.

Noteworthy items from religious Radio and TV Newsletter: Academic credit is available at Butler University for three weeks of work in the August Religious Radio Workshop. . . . We meet people who are interested in full-time religious broadcasting and we would like to know to whom or where they should be referred. . . . Practical Idea Dept.: Station WCTC, New Brunswick, N. J., uses a "noncommercial" contract that contains time charges represented, length of broadcast, hour and day, times per week, etc., for public service broadcasting, one copy going to the "client" and another to the FCC, providing them with a succinct and exact record of public service time made available.

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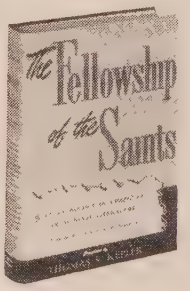


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# Theology Today

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*Church Building Leadership,* Bureau of Church Building and Architecture. Guide for organizing, managing and promoting a church building or improvement program, 24 pp., 25 cents.

*Pledge? Not I!* Joint Department of Stewardship and Benevolence, Answers some solid objections raised by a skeptical layman. 100 copies, $2.25.

*Book of Prayers, Hymns and Service for the Armed Forces,* Commission on Emergency Services, 160 pages, 35 cents.

*Prayer Cards—*
*One Solitary Life* (with Sallman's head of Christ on reverse side) and prayer by Reinhold Niebuhr, Commission on Emergency Services, in collaboration with Army and Navy Department of the YMCA. 100 copies, $4.00.

*The following pamphlets may be obtained from the Mid-West Office, 79 East Adams Street, Chicago 3, Ill.:*

*Leaders' Guides* (revised editions):
310b, *Understanding Youth,* 25 cents
130b *Purpose and Program of the Church.* 25 cents
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# Books Received

AYERS OF THE CHRISTIAN LIFE, *John Underwood Stephens*, Oxford University Press, New York, N. Y. $2.75

HE UPANISHADS, VOLUME 2, *Swami Nikhilananda*, Harper & Bros., New York, N. Y. 4.50

ATHOLICISM AND AMERICAN FREEDOM, *James M. O'Neill*, Harper & Bros., New York, N. Y. 3.50

WAS STALIN'S PRISONER, *Robert A. Vogeler*, Harcourt, Brace & Co., New York, N. Y. 3.75

ITNESS, *Whittaker Chambers*, Random House, New York, N. Y. 5.00

NDERSTANDING THE BOOKS OF THE NEW TESTAMENT, *Patrick H. Carmichael*, editor, John Knox Press, Richmond, Va. 2.50

EACE, WAR AND YOU, *Jerome Davis*, Henry Schuman, New York, N. Y. 3.00

HE ART OF THE STORY-TELLER, *Marie L. Shedlock*, Dover Publications, Inc., New York, N. Y. 3.50

HYMN IS BORN, *Clint Bonner*, Wilcox & Follett Co., Chicago, Ill. 2.00

RESBYTERIAN PANORAMA, *Clifford Merrill Drury*, Board of National Missions, Presbyterian Church USA, New York, N. Y. 3.75

ELIGION IN THE DEVELOPMENT OF AMERICAN CULTURE, *William Warren Sweet*, Charles Scribner's Sons, New York, N. Y. 3.50

HE FAITH ONCE DELIVERED, *Clarence E. Macartney*, Abingdon-Cokesbury, Nashville, Tenn. 2.50

THESE RIGHTS WE HOLD, *Fred L. Brownlee*, Friendship Press, New York, N. Y. $2.00

THE REFORMATION OF THE SIXTEENTH CENTURY, *Roland H. Bainton*, Beacon Press, Boston, Mass. 3.75

BUSINESS BE DAMNED, *Elijah Jordan*, Henry Schuman, Inc., New York, N. Y. 4.00

FAITH AND EDUCATION, *George A. Buttrick*, Abingdon-Cokesbury, Nashville, Tenn. 2.00

JOHN WESLEY'S PRAYERS, *Frederick C. Gill*, editor, Abingdon-Cokesbury, Nashville, Tenn. 1.50

MAN, GOD AND THE SOVIETS, *The Christian Register*, Boston, Mass. .75

GOD KEEPS AN OPEN HOUSE, *Lilian Laufferty*, The Bobbs-Merrill Co., Inc., Indianapolis, Ind. 3.00

GOD'S WORD IN MAN'S LANGUAGE, *Eugene A. Nida*, Harper & Bros., New York, N. Y. 2.50

". . . AND BE BAPTIZED," *Kenneth I. Brown*, Judson Press, Philadelphia, Pa. 1.50

FOUNDATIONS FOR FREEDOM, *W. Earle Smith*, Judson Press, Philadelphia, Pa. 1.50

THE STUDY OF THE BIBLE IN THE MIDDLE AGES, *Beryl Smalley*, Philosophical Library, New York, N. Y. 7.50

THE ROMANCE OF AFRICAN METHODISM, *George A. Singleton*, Exposition Press, New York, N. Y. 4.00

DEVOTIONAL PROGRAMS FOR WOMEN'S GROUPS, *Lora Lee Parrott*, Zondervan Publishing House, Grand Rapids, Mich. $1.50

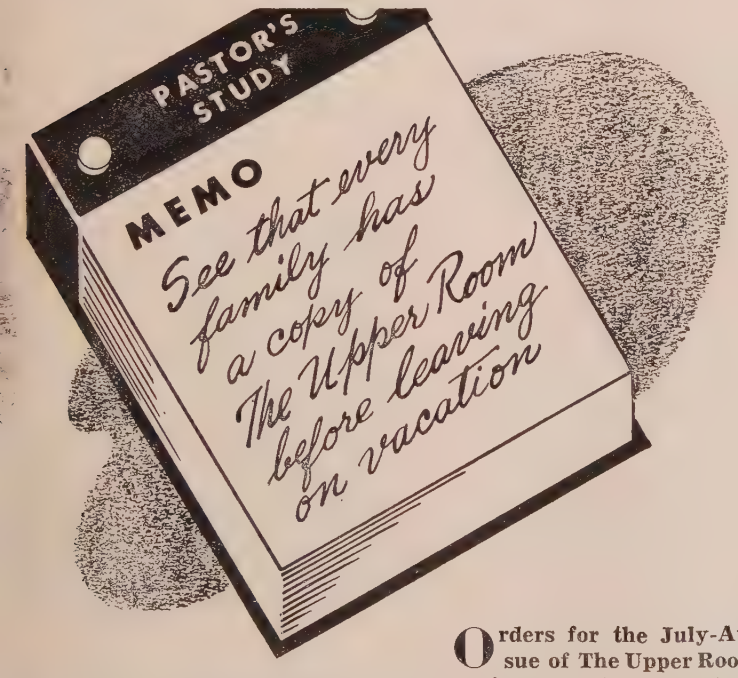
132 HEART REACHING POEMS, *Theodore W. Engstrom*, editor, Zondervan Publishing House, Grand Rapids, Mich. 1.50

THE ORGANIST AND CHOIRMASTER, *Charles L. Etherington*, The Macmillan Co., New York, N. Y. 4.00

THE CHRISTIAN INTERPRETATION OF RELIGION, *Edward J. Jurji*, The Macmillan Co., New York, N. Y. 4.50

THE EMPEROR CONSTANTINE, *Dorothy L. Sayers*, Harper & Bros., New York, N. Y. 2.50

THIS IS THE CHURCH, *Anders Nygren*, Muhlenberg Press, Philadelphia, Pa. 4.75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# BOOKS

## The Story of Our Hymns: The Handbook to the Hymnal of the Evangelical and Reformed Church

By Armin Haeussler, Eden Publishing House, St. Louis, $6.00.

About ten years ago when the new Hymnal of the Evangelical and Reformed Church first appeared, many of us considered it a distinctive volume. We naturally awaited eagerly the Handbook being prepared by Armin Haeussler. Now that it has come from the press our anticipations are more than realized. It is equally distinctive, possibly more so.

With its 1,088 pages, it exceeds in size the *Episcopal Hymnal 1940 Companion* with its 732 pages and *Our Hymnody* (Methodist) with its 619 pages. It is thus the largest of the several Hymnal Handbooks which have appeared in recent years in connection with the publication of standard hymnbooks. It contains a wealth of information about the 560 hymns in the Hymnal — their origin, authors, co posers, translators and arrangers.

No attempt will be made here to gi a critical, detailed analysis of a volu which is worthy of extended treatme but certain impressions can be noted.

It gives every evidence of meticulo scholarship and research. Dr. Haeuss has sought original sources; and no in impressive detail the results, givi us interesting information on which bases his conclusions as to authorsh particularly in debatable situations.

He follows the newer practice of li ing the biographical material by its instead of having it embodied in t comment on each hymn. In so doi he provides a biographical encycloped which in itself is invaluable.

The volume is significant for a f larger area than its denominational c cle. Hymnbooks are becoming incre ingly ecumenical, and this is no exce tion. *The Story of Our Hymns* is the fore a volume of interest and usefuln which individuals of all denominatio will want to possess and use.

Dr. Haeussler has avoided the pitf common a generation ago of recitin interesting and dramatic stories whi have little or no historical foundatio This "apocryphal" material is not to found here, although the story of ea hymn is interestingly told.

The first fifty pages are made up special articles: *What Is a Hymn?, Hym Singing and Playing, The Hymnody the Evangelical and Reformed Churc*

This volume is the result of six yea of intensive work concentrated partic larly in the summer when Dr. Haeu sler was relieved from his heavy respo sibilities as pastor of St. Lucas Eva gelical and Reformed Church, Evan ville, Ind., in order to devote himse to this work. He has done a distincti job and everyone interested in hym and their authors and origins will wa to have this volume.

Deane Edwar

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## derstanding Your Child

y JAMES L. HYMES, JR., Prentice-ll, New York, $2.95.

n a book which might well be sub-ed "A Child's Bill of Rights," Mr. mes sets forth a number of basic nciples in child development which not necessarily new but which some-es are not applied as effectively as y might be by parents and teachers. Written in a totally informal and en-ing style, the book presents four in ideas in child growth—ideas based the affection and respect due each ngster as an individual human being. The right of children to grow, de-op and learn and not be held back parents "plagued by fears and wor-" is the first main idea.

The second idea is the right of chil-n to grow according to the fore-lained natural plan and to live as y must according to their age. There no way to push or frighten a child o maturing any faster than he can. The right to a balanced quota of ing and getting in relationships with rents and teachers constitutes the rd big principle. The deep needs of hild to be really wanted and loved st be met, but along with this must the unfolding of the child's needs to ke his own contributions to the re-ionship and not be stifled by an over-ndance of giving and doing on the rt of his parents.

Finally, every child has a right to e understanding parents — parents o like him when he is in trouble as as when he is being angelic. This es not mean a lack of guidance or essary restrictions on the part of the parents, but rather an overall desire to help and not to condemn without understanding.

Knowing that there is a reason when children misbehave, parents and teachers must try to discover what it is, and base their own actions on these reasons.

For example, the child who is uncertain of being loved and who is demanding attention, will not be helped by a parent or teacher who makes him feel still more unloved by using harsh punishment or by ignoring him.

Application of these principles of child development would lead to relationships between parents and teachers and children which are mutually satisfying and which contribute to each person's individual development.

Dr. Hymes, professor of education at George Peabody College for Teachers, Nashville, Tenn., is past president of the National Association for Nursery Education and the author of many published articles on child development.

—ELIZABETH GEYER

(*Continued on page* 28)

## The Word of Life

(*Continued from page* 17)

dividual churches, if not through national denominational headquarters.

This was reported by Rev. Philip C. Landers, one of the National Council's administrative secretaries in New York, who initiated the observance program.

He is one of the National Council executives who have been out helping state and local committees with their plans for the great day. Others from the Chicago office, are Dr. Wilbur C. Parry, Dr. Gerald E. Knoff, Dr. John C. Trever, Dr. Richard E. Lentz, Rev. John B. Ketcham and Dr. Elmer G. Million.

Out in the field for the last 15 months on the same mission is Rev. H. Leroy Brininger, director of the Observance, whose winter itinerary gave him samples of all the unusual U. S. weather, including blizzards, floods and ice storms in the North and a cold wave in the South. Also in the field is Associate Director Rev. Charles Marion Ross, while Assistant Director Margaret Lawson in Chicago keeps track of multitudes of schedules, correspondence, publications and other vital detail work.

Where will you be on Sept. 30? If you aren't sure, and you want to be joined with your fellow-Christians in a service of dedication for the greatest of all Books, you can get help and information from either your state council of churches, or the Division of Christian Education in Chicago.

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Clyde Lemont Hay, author of *The Blind Spot in American Public Education,* writes: "It is exactly what its title indicates. The author has been thoroughly impartial in her approach. The wide catholicity of the syllabus is witnessed by the fact that there are listed almost two pages of reading references grouped around the principal Jewish festivals. No single reading *must* be used by any teacher. She may make her own selections, as her mode and sense of timeliness may dictate. Readings are provided for all grades up through high school."

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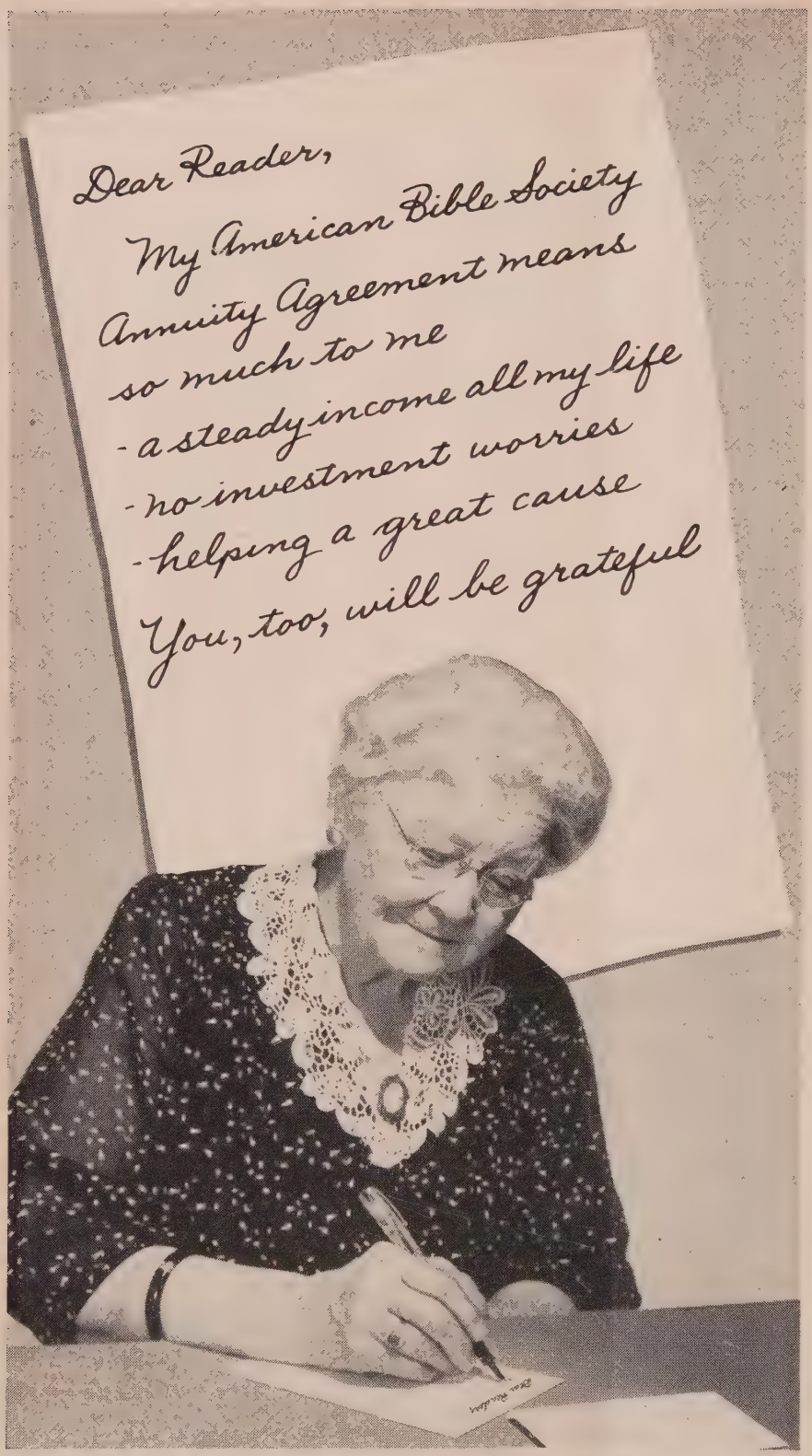
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# BOOKS

*(Continued from page 27)*

## Major Portions of the Proceedin of the Heads of the Autocepho ous Orthodox Churches Held Moscow, July, 1948

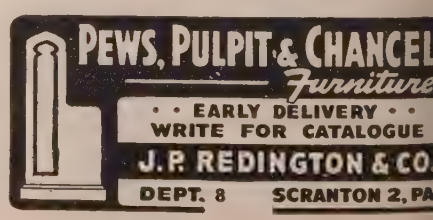
YMCA Press, Paris, France, $10.0

As delegates were traveling to Amste dam in 1948 for the Assembly whi established the World Council Churches, Orthodox Patriarchs and th ologians were attending a significa meeting in Moscow to celebrate 5 years of autocephality of the Russia Church. There was an official conferen as well as a celebration. Of the fo topics on the agenda for this ten-d meeting the most controversial was e titled "Relations with Ecumenic Mov ments." In 1950 the Moscow Patriarc ate published in two volumes, totallin 910 pages, all the papers and speech at the plenary sessions and a verbati account of the discussions at the co missions.

The book under review is a transl tion of the complete text of the pr ceedings relative to two topics, (1) th Ecumenic Movements, and (2) recogn tion of Anglican Orders, together wit major portions of the sections dealin with the other two topics, Orthodo Vatican relations and reform of th church calendar.

At ecumenic gatherings we have me some outstanding Orthodox, includin Greek Metropolitans and Russian th ologians in exile, but Russians fro Moscow have not been there. We kno also that some heated closed sessions Orthodox were held at Edinburgh an Amsterdam, but we know little of the deliberations. In this book we have e traordinary opportunity to see just ho an Orthodox meeting in Moscow handled, on what points there are di ferences of opinion among their the logians, and why the Orthodox Church es are so wary about joining the Worl Council. This book is unique as a re elation of the Orthodox Church view o contemporary church problems, as state by the Orthodox themselves.

Issued in a restricted edition for pr vate circulation only, the book may b secured on inquiry addressed to D Paul B. Anderson, International Com mittee, Y.M.C.A., 291 Broadway, Ne York 7, N. Y.

## atholicism and merican Freedom

By James M. O'Neill, Harper & rothers, New York, $3.50.

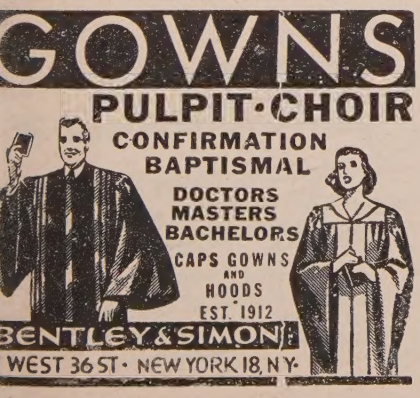
This book is the answer of a Catholic y scholar to the now famous book y Paul Blanshard, *American Freedom nd Catholic Power*. It is a defense of oman Catholicism in America against ie charge that it is hostile to the merican democratic way of life. Dr. 'Neill is head of the Department of peech at Brooklyn College and was rmerly chairman of the committee on ademic freedom of the American Civil iberties Union. His earlier book, *Religion and Education Under the Constitution* has been widely used as a unterpoise to the argument formulated y the U. S. Supreme Court in the elebrated Everson and McCollum cases an argument that has been in large art set aside by the Court in the recent orach case.

It is not to be expected that the resent volume will command as much ssent from Protestants as a good part f the earlier book did, but it is both allenging and formidable. The fact at Mr. Blanshard's book, which Dr. 'Neill regards as secularist in outlook, as been used in some Protestant circles s a sort of campaign manual, would em to call for a careful reading of is volume by Protestants as a matter, t us say, of good sportsmanship. It by o means answers all the questions that isturb non-Catholic minds about Cathlic policy and discipline, but it does il for a candid reappraisal of the ereotypes that have come to prevail ong us concerning Catholic beliefs d attitudes.

Certainly the evidence here presented to the role of Catholics in American story and in contemporary national olitics, and the fidelity of undoubtedly al and devout Catholics to the Amern system of government and way of e cannot be passed over lightly. This viewer wonders what would happen Protestants and Catholics should sit own together in seminar fashion to udy Blanshard and O'Neill.

—F. Ernest Johnson

(*Continued on page* 30)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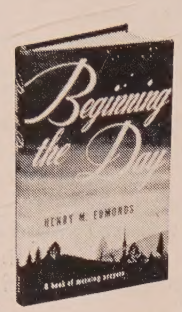


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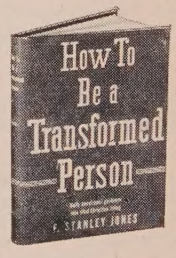


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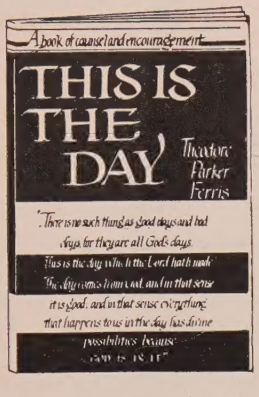
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# BOOKS

(*Continued from page 29*)

## Modern Poetry and the Christian Tradition

By Amos N. Wilder, Scribner, New York, $3.00.

This is an original study in the relation of Christianity and culture. Dr. Wilder's central thesis is that the creative and imaginative expressions of culture often afford the best clue to the spiritual condition of an age. In our time he finds this to be notably true; the "custody of the Christian tradition" has, to a considerable degree, passed into "the keeping of non-ecclesiastical groups." Secular literature, as he interprets it, is today moving toward Christian and even theological themes, and this is especially true in the case of modern poetry.

Dr. Wilder first studies some of the poets who are more in the "traditional line," such as Miss Sackville West, Francis Thompson and Gerard Manley Hopkins. He then turns to W. H. Auden, T. S. Eliot and a few others as typical of the newer point of view emphasizing the return from secular to Christian presuppositions. The treatment of Auden and Eliot is especially full. One interesting conclusion is that their Anglican combination of Catholic heritage with Protestant freedom has enabled them to contribute effectively to an understanding of the spiritual issues of our day.

## The Bible Story for Boys and Girls: Old Testament

Walter Russell Bowie, Abingdon-Cokesbury Press, $3.50

Here is a chance for boys and girls really to make friends with Abraham, Moses, Joseph and his coat of many colors, David and Goliath and other familiar Old Testament characters, and to become acquainted with those they may not know as well, such as the Prophets, Queen Esther and Ezekiel.

By using simple, yet vivid words and short, easy-to-understand sentences, Dr. Bowie brings the Old Testament stories —from Adam and Eve to the books of Prayers and Praises—to life for the young reader.

The illustrations, both the black and white sketches and the bright, cheerful color plates, add greatly to the charm of the stories.

All the Old Testament stories that everyone should know and love are presented here in such a way that children will read them, not because they should, but because they want to—they are fun to read.

Dr. Bowie was for many years pastor of Grace Episcopal Church in New York, later a professor at Union Theological Seminary, now at the Theological Seminary, Alexandria, Va. He has written a number of books, among which is *The Bible Story for Boys and Girls: New Testament,* a companion-piece to the book reviewed here.

Mary E. Hillman

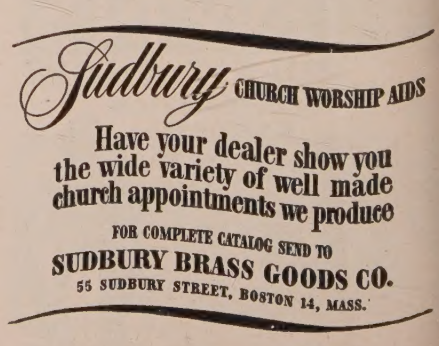
## Best Sermons, 1951-1952 Edition

Edited by G. Paul Butler, The Macmillan Co., New York, $3.75.

The 52 sermons in Volume V of "Best Sermons" represent the widest search for sermons ever made. All the 252 denominations in the United States were invited to enter, and churchmen in 63 foreign countries.

From the 6,985 responses, Dr. Butler, who is book and religious editor of the *New York Mirror,* and the three advisory committees, representing the Protestant, Roman Catholic and Jewish faiths, made selections on the basis of spiritual message, homiletical style and literary quality.

Members of the Protestant committee were Dr. Paul Scherer, Dr. Joseph R. Sizoo and Dr. Ralph W. Sockman. Among the selections are sermons by Dr. Robert J. McCracken, Dean Willard L. Sperry, Dr. Douglas Horton, Bishop G. Bromley Oxnam, Bishop Gerald Kennedy, Dr. James Gordon Gilkey, Dr. Lynn Harold Hough and Dr. Eugene Carson Blake. Two Negroes are included —Dr. W. O. Carrington of Brooklyn and President Harry V. Richardson of Gammon Theological Seminary, Atlanta.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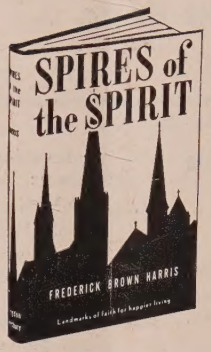


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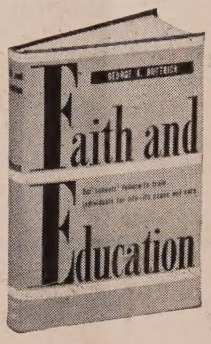


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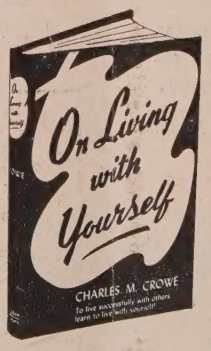


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